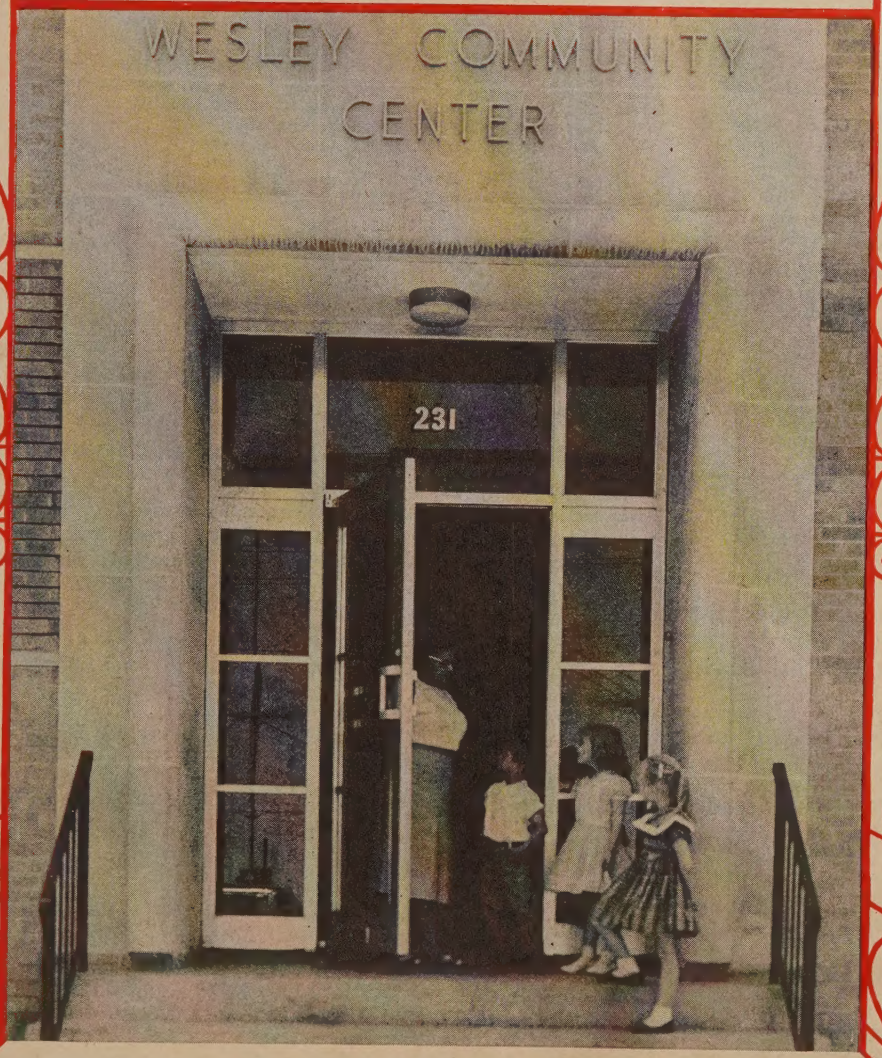
JULY-AUGUST 1959

The Methodist Woman



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WOMAN'S DIVISION OF CHRISTIAN SERVICE

All addresses are 150 Fifth Avenue, New York 11, New York, except as noted. **After November 1, the address will be 475 Riverside Drive, New York 26, New York.**

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STUDY CALENDAR, 1959-1960.

September: Begin the study, *The Role of the United Nations in World Affairs.*

January: Begin the study, *Africa.*

March: Begin the study, *The Gospel of Luke.*

May: Begin the study, *The Church's Mission in Town and Country.*

Cooperate in the church-wide study, *Medical Missions Around the World*, at whatever time the Commission on Missions offers it.

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Items of Interest

Two Tours to Japan

• The year 1959 marks 100 years of Protestant Christianity in Japan. Special observances of this significant anniversary will take place in Japan during the end of October and the first of November. The Sarah Marquis Travel Agency in New York City is setting up a special tour which will be guided in Japan by Miss Margery Mayer, a missionary of the Woman's Division of Christian Service. The group will visit Protestant work and see places of outstanding scenic and historic interest in that fascinating country.

The tour includes a stopover in Honolulu and a brief visit to Korea. It is suggested that each traveler figure on $1,500 as the minimum amount to cover all expenses. This amount includes the round-trip air tourist fare of $910.92 from Los Angeles, the cost of travel in Japan and Korea, and living expenses in these two countries. All costs will be kept as reasonable as possible.

The tour will start from Los Angeles on October 13 and will end in the Far East on or about November 13. Each person will be responsible for his or her own return reservations on whatever date is convenient. This will make it possible for those wishing to stay longer to do so or to visit other countries than those on the tour.

For detailed information please write to Sarah Marquis Travel Service, 156 Fifth Avenue, New York 10, New York.

• A dinner to honor H. I. H. Princess Chichibu has been arranged by the Women's Planning Committee of the Japan International Christian University Foundation during the "1959 Air Tour to Japan," October 8 to October 26. This fete for the sister-in-law of the Emperor will be given by the tour members at the Imperial Hotel, Tokyo, on October 19. The Japanese Princess is Honorary Councilor of the International Christian University. She is the first member of the Imperial family to become officially associated with a specifically Christian enterprise in Japan.

The eighteen-day trip to "the Land of the Rising Sun" is open to anyone interested in Christian education. Its primary purpose is to acquaint American men and women with the work of the International Christian University at Mitakashi, Tokyo, which receives most of its support from fourteen Protestant denominations in the United States and Canada.

Persons desiring additional information may write to Miss Ruth Miller, secretary, Women's Planning Committee, The Japan International Christian University Foundation, Inc., 44 East 23rd Street, New York 10, New York.

Visitation Tour

Last fall a group of 28 women went by chartered bus from Wamego, Kansas, to visit Methodist institutions in that area.

In Kansas City, Kansas, they learned that Bethany Hospital has an outstanding school of nursing.

They saw firsthand the needs of the Della C. Lamb Neighborhood House in Kansas City, Missouri, and resolved to do something about it. Lunch was served to the group at National College, a co-educational liberal arts college with an enrollment of 175.

The women visited Baker University at Baldwin, Kansas, and saw among other things the famous Quayle Bible collection.

The trip was sponsored by the Woman's Society of Wamego, Kansas, with representatives from three nearby churches. As a result, everyone is more interested in Supply Work. Toys were sent to Della C. Lamb Neighborhood House at Christmas time, also gifts to a deserving student at National College. The women are eager to help recruit Christian girls for nurses training.

In reporting this visitation tour, Mrs. L. L. Vilven, Wamego, Kansas, said, "We feel that such trips are wonderful to develop Christian concern for all institutions around the world."

Missions Unlimited

The Woman's Society of the First Methodist Church of Modesto, California, decided to supplement its income and add to its knowledge of the missionary enterprise through a project called "Missions Unlimited." The plan was promoted through the circles.

Each circle member chose a mission field and/or a missionary or deaconess supported by the Woman's Division of Christian Service. Then for three months the member dropped coins into her little Missions Unlimited box (My World Bank). At the March circle meetings each one told all she could find out about her project, giving information culled from the *Do You Know* booklets, the WORLD OUTLOOK, THE METHODIST WOMAN and the latest *Annual Report*.

The following week a Missions Unlimited party was held for the whole Woman's Society. Many women came dressed in the costume of the country chosen for study. They brought food, too, typical of those countries.

Following a brief worship service each went to the altar and dedicated her little coin box, held high, saying, "I dedicate this to _____" naming the enterprise which she chose. (It was understood that all of the money was to be sent to the district treasurer as usual.)

Dr. Hachiro Yuasa, president of Japan International Christian University, chats with H.I.H. Princess Chichibu at the Commencement exercises of the University

After this ceremony (copied somewhat after the pattern of a Pledge Service in the *Ceremonial* booklet) all gathered at tables to play simple games of various countries as found in the *Fun and Festival* book. Also many participated for a few moments in some of the national folk dances.

After the Hawaiian, African, Indian, Chinese, and many other dishes were consumed it was voted to "do it again next year"—the best endorsement of any program.

MRS. LEO GESSELL,
Modesto, California

Cultivation Pays

The Woman's Society of Fort Donelson Memorial Methodist Church in Dover, Tennessee, has a success story. In the church membership were a number of young women, most of them mothers, who were not members of the Woman's Society. Under the leadership of the president, Mrs. Joe Sexton, a program of cultivation was initiated to encourage those young women to form a circle. Four months later in January, 1958, three of them met with the chairman elected by the Woman's Society. The very next month thirteen other women enrolled as members!

During their first year this circle contributed generously to the total budget of the Woman's Society. For one program meeting they had Miss Sallie Lou MacKinnon, former executive secretary

for Africa of the Woman's Division, as the speaker. And they took full responsibility for the study of *Understanding Other Cultures.* That is a good record for a new circle.

Outline for Officers' Report

The theme for the spring meeting of Lincoln District, Nebraska Conference, was "Ye Are the Light of the World." Roll call featured a large map of the district with the location of each Woman's Society marked by a small light bulb. A light flashed on as each Society was called.

The district officers' reports were linked to the theme through the use of a skit prepared by Mrs. A. F. Daland, the vice-president. Fifteen candleholders were arranged in a circle around a large world globe on the altar table. The president made a few introductory remarks about light and introduced the Secretary of Spiritual Life. She lighted her white candle, before rising, then placed it in the center holder and presented her report. Each succeeding officer lighted her candle from the white one when introduced by the president and then presented her report. The colors and symbolism used were:

Spiritual Life—White stands for purity.

Vice-president—Brown is color of earth from which comes all growth. Program planning is basic to growth in knowledge and understanding.

Recording Secretary—Blue stands for faithfulness in keeping records which become history.

Treasurer—Blue symbolizes faithfulness in transmitting funds for their intended purpose of service.

Promotion—Gold reminds us that nothing would live or grow without sunshine. Also the Secretary of Promotion serves as a link with the Conference and Woman's Division to promote a total growth.

Missionary Education—Green symbolizes spring and new growth.

Supply Work—Lighter shade of green reminds us of second-mile giving.

Christian Social Relations—Red is the badge of courage it takes to speak boldly on social issues.

Wesleyan Service Guild—Black is a combination of all colors.

Children's Work—Pink is for the loveliness of children.

Youth Work—Deeper shade of pink speaks of developing beauty.

Student Work—Burgundy signifies maturing students and servicemen.

Literature and Publications—Gray is a background color which helps all other colors to blend.

Status of Women—Yellow symbolizes the fact that women are emerging into sunlight.

Missionary Personnel—Royal Purple presents the challenge of Christian service.

Life Members

• The Pawnee Methodist Church is a small rural church in the southern part of Texas. The Woman's Society has only eleven members. But every member is a life member!

This 100 per cent record did not just happen. Years ago the three charter members of the church who were members of the Woman's Society were made Life Members—a year at a time. That established the pattern. Since then the women have worked to give an Adult Life Membership every year. At the same time, several Honorary Baby Memberships have been given.

• The Woman's Society of Christian Service of First Methodist Church, Stillwater, Oklahoma, had the happy privilege of presenting ten Life Membership pins and one Youth pin at the May meeting. The recipients included the pastor's wife, the associate pastor's wife, and the wife of the Wesley Foundation Director.

District Members

The Alexandria District of the Virginia Conference Woman's Society of Christian Service is grateful for the provision whereby interested women in churches too small or too weak to support a local Society may become members of the district by agreeing to pray for the work and to send a contribution to the district treasurer. These District Members in nearly every case have been the first step toward organizing a Woman's Society in the local church.

Now comes this heart-warming story from Falmouth Methodist Church, a mission church of which Mrs. Anne Hamrick, a District Member, is the supply preacher. One of her sons is in military service overseas. A tither, he sends his tithe to his mother for this little church. Recently he sent seven dollars extra, the tithe from a pay increase. Mrs. Hamrick in turn sent the seven dollars to the district treasurer as the contribution of her women. Some of them cannot read or write, others would not feel at home in meetings, but all are interested in the work of the Woman's Society and want to be counted as District Members.

Mrs. T. A. Jackson
Secretary of Promotion
Alexandria District

Honored

Miss Sallie Lou MacKinnon, now of Nashville, Tennessee, a former missionary in China and former executive secretary for Africa and Europe of the Woman's Division, was one of four alumnae to be honored for outstanding contributions to the field of religion at the annual Founder's Day program of Randolph-Macon Woman's College, Lynchburg, Virginia.

Student Fellowship Day

Indianapolis District honored college students at an International Student Fellowship Day. Thirteen countries were represented in the group of 100 which assembled at the Central Avenue Methodist Church in Indianapolis, Indiana. The program centered on the theme "Building a New World." The success of the day was due to the efforts of the local Secretaries of Student Work under the direction of Mrs. Myrle Headley, District Secretary of Student Work.

Married

Miss Jane Keng Chee Wu, a former Crusade Scholar who has been teaching in the Methodist Girls' School, Kuantan, Malaya, was married on April 12 to Mr. Koh Seou Tee at the Fairfield Methodist Church, Singapore, Malaya.

Action From Study

As an outgrowth of the study on *Concerns of a Continent* members of the study class in the St. John's Methodist Church, Davenport, Iowa, feel that all adult Christians must take some action to improve the caliber of programs offered on TV, especially those presented in their own area. The group adopted the following recommendations:

We recommend that all members of the Woman's Society of Christian Service try to secure better TV programming by

1. Writing letters to the local stations
2. Seeking information from the National Association of Better Radio and Television, and
3. Enlisting the aid of fellow Christians in our church and community to help in this effort.

175th Anniversary Being Planned

The 175th anniversary of The Methodist Church in America will be celebrated the week beginning Dec. 27. A special observance is being planned for Baltimore, Md., where the church was formally organized in 1784. Congregations throughout the country will also have ceremonies to commemorate the event. Bishop Roy H. Short of Nashville was elected chairman of a national group which met May 18 to plan the observance. He is Secretary of the Council of Bishops. At the meeting, Bishop Short read an official call from the council which recommended the Baltimore celebration and called upon Methodist churches across the country to observe the anniversary.

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IN THIS ISSUE

Woman's Division of Christian Service

6 Commencement at National College
2 Officers
2 Staff
22 Changes in Staff Personnel

Missions

7 She "Captured Christianity"—*Hilda Lee Dail*
8 A Home and a Horizon—*Emma Burris*
10 Beyond the City Limits—*Gertrude Feely*
11 Wide Open—*Louise M. Musser*
13 U.S.-2 . . . What Next?—*Esther E. Jones*
14 Deaconess Receives Recognition
15 Progress on Bolivia's Altiplano—*Mrs. Bill Jack Marshall*
16 Floods—Losses and Gains—*Violeta Briata*
17 "Light—Courage—Love"—*Sandra Foley*
21 New Experiences—*Rosemarie Kascher*
25 A Corner on Health—*Millie Rickford, R.N.*
26 African Girls Get a Chance—*Hilda Lee Dail*
28 Map—Town and Country Projects
29 List of Town and Country Projects
30 Academic Achievements

Christian Social Relations

33 Information and Action Letter
34 Citizenship Brunch Goes Local
35 Time to Plan for United Nations Day

Section of Education and Cultivation

Organization and Promotion

37 How to Develop Ideas
38 Will You Be Our Speaker?
39 Utilization of Visual Aids
40 A Successful District Meeting
41 Calendar of Activities

Missionary Education

2 Study Calendar, 1959-60
42 Additional Books for Reading

Student Work

43 Qualifications of a Local Secretary—*Mrs. W. N. Rivers*

Children's Work

44 Report on Regional Training Conferences

Wesleyan Service Guild

45 Guild Action Project
45 New Guild in Kuala Lumpur
46 Florida Conference Goals
46 Teacher of the Year—Guild Member
47 Guild National Seminar

Spiritual Life

20 Ceremonial for the Fellowship of Intercession —*Vivian Loberg*
21 A Family Prays

Status of Women

19 Changing Status—Changing Structure—*Mrs. J. Russell Henderson*

Literature and Publications

48 Study Materials for 1959-60

Program

31 Circle—My Country—*Pearl L. Boyer*
32 Circle—I Love Thy Church—*Maude White Hardie*
3 **Items of Interest**
50 **In Memoriam**
51 **Arrivals and Departures**
51 **The Annuity Plan**

Cover: The open door of Wesley Community House in Portsmouth, Virginia, illustrates the article on page 11.

MRS. C. A. MEEKER, *Editor*
150 Fifth Avenue, New York 11, N. Y.

MRS. E. LEROY STIFFLER
Publication and Business Manager

7820 Reading Road, Cincinnati 37, Ohio

MRS. C. C. LONG
Circulation Manager and Secretary of Literature

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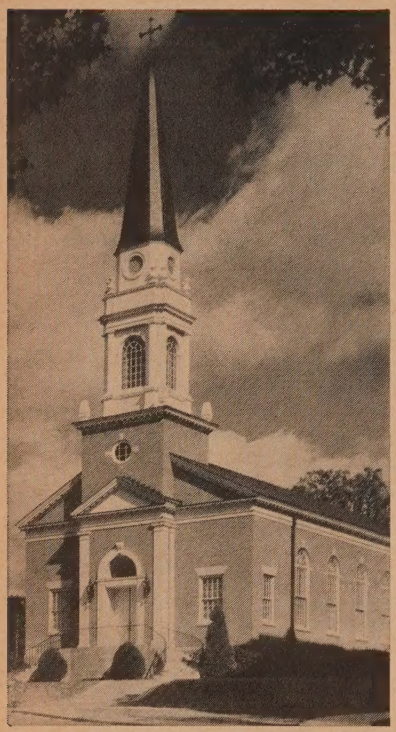
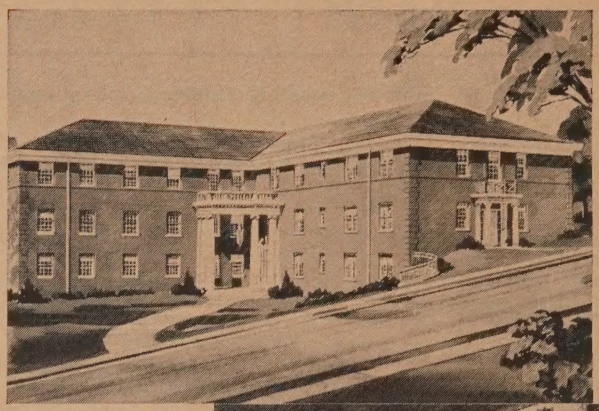
All items for publication should be directed to the Editor at 150 Fifth Avenue, New York 11, N. Y., Room 1008.

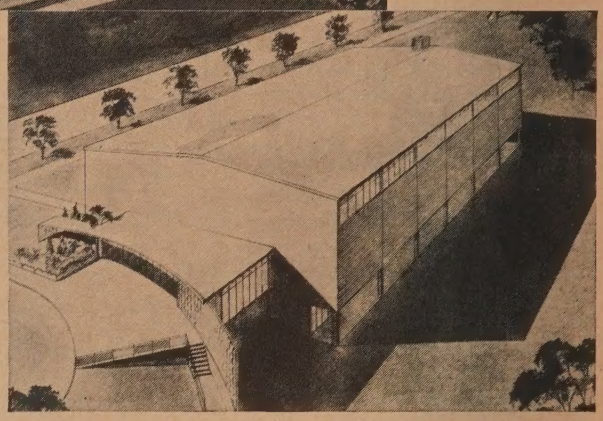
Commencement AT NATIONAL COLLEGE



Commencement exercises for National College were held Sunday, May 31, in the Anna E. Kresge Chapel, Kansas City, Missouri.



It rained all day, so plans had to be changed for the dedication of this new dormitory for men.



And rain prevented the groundbreaking ceremony for this auditorium - gymnasium.

Before the processional, Miss Patricia McDonald of Monon, Indiana, gave a helping hand to Paul Ming-Chang Lin of Taipei, Formosa.

Participants in the day's program were Mrs. Charles W. Mead, president of the National College Board of Trustees, and Mrs. J. Fount Tillman, president of the Woman's Division, who gave the commencement address.

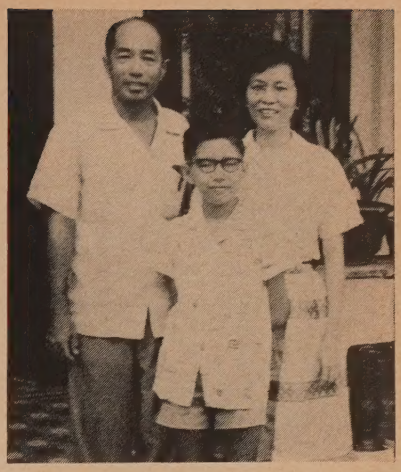
she

"CAPTURED CHRISTIANITY"

by

HILDA LEE DAIL

Mrs. Ang Kim Kiat of Singapore, Malaya, came to the United States in April as a special guest of the Woman's Division of Christian Service. She and Mrs. Jonah Chitombo of Southern Rhodesia are resource persons for the 1959 National Seminar at Bennett College, Greensboro, North Carolina. Since the theme of the seminar is "The Family in a World of Rapid Social Change," Mrs. Dail centered the interview on Mrs. Ang's family.



The Ang family reflects a happy home life.

"I CAPTURED Christianity through the educational institution." These were almost the first words Mrs. Ang Kim Kiat said to me as we sat in my office. "I was reared a Buddhist, but my parents sent me to the Fairfield Methodist Girls' School in Singapore," she explained.

"Did they object to your becoming a Christian?"

"Oh, no," she beamed. "When I entered Trinity College to prepare for religious work my father said, 'Hock Neo, if it makes you happy, go ahead.' I was surprised, for he is still a Buddhist. The whole family life among our people is built around a concern for each member's happiness. I have a younger sister who is also a Methodist, very active in the Youth Fellowship, and my two brothers are Anglicans. Years ago my mother had an idol in the home, but she has now put it away. She doesn't practice the joss sticks either."

When I looked puzzled, she smiled and clasping her hands together said, "You know, incense sticks that the Buddhists hold like this between their hands when they worship Chinese idols."

When I nodded my head in understanding she continued, "Even though they come out of a conservative generation, they don't interfere in our choice of life partners or in our faith as long as we are happy. You see, I couldn't be in America today if it weren't for the fact that my mother lives with me. She helps to look after Lay Beng, my eleven-year-old son, and my husband. My mother-in-law also lives with me. The two older women share the same room and take turns looking after the grandson. You see, the traditional family system binds us together. We daughters are especially bound to our mothers. We like to have them live with us. It has advantages."

"How does your son Lay Beng feel about his grandmother?"

She smiled broadly. "Well, as in all Chinese families, he respects his elders. He knows when he has gone beyond his limits. When we say, 'Lay Beng' (and she put that certain authoritative note into her voice with which all parents are familiar), then he knows. But my mother doesn't interfere with his upbringing. *We* bring him up."

"I would love to hear about Lay Beng, for I have an eleven-year-old son, too," I said.

In forgivable motherly ardor she caught the cue. "He is a student in the Anglo-Chinese Methodist Boys' School, the same institution from which his father was graduated. Like all boys today he is interested in scientific reading—in planets, space and all those things," she said. "He has his hobbies, too—stamp and coin collecting, but most of all he loves nature study. He also loves dogs and horses. And has two dogs of his own. He has to visit the saddle club to see horses, however. He buys books about dogs, horses, nature and science. I cannot keep up with all the things he knows."

"What does he think about your being away so long?"

"Oh, he was very excited. He said that he wanted me to see all the places I had not seen before and to bring back pictures so that he can show them to his friends."

"Is your husband a Christian?" I asked. I knew he worked in the Mount Emily Recreation Center in Singapore.

Her face was radiant as she explained, "In 1953 he was baptized a Christian. This was a number of years after we married. I think he had been watching me grow in the faith. He is the only Christian in his family. He was a friend of my brothers. I met him when he came to my home with my brothers. He found me hard at work in the home, and that is what he liked. I think all men are looking for women who love the home."

"But you are also a professional woman," I pointed out. Mrs. Ang teaches in our Fairfield Girls' School.

"Yes, I teach school, but the session is only a half day. I *love* teaching," she admitted. "However, my husband says if he made enough money he wouldn't let me work. When he comes home he wants to find his wife there. I suppose that's the case with all men."

(Continued on page 16)

a home and a horizon

by
EMMA BURRIS

• The girls who live at the Alma Mathews House in New York City enjoy entertaining friends.

residences for young business women

"EVERYONE needs a home and a horizon." These two essentials are provided in residence halls under the Woman's Division of Christian Service. In many cities across the United States young women from rural areas, distant cities, and even foreign lands find in them a place of abode with a Christian atmosphere. In addition, careers are launched. "Esther Hall made it possible for me to get my business training and find a good job," says a young woman from the Midwest.

The twenty-six residence halls which are projects of the Woman's Division have a combined capacity of approximately one thousand. Most of the residences must expand their facilities. More girls are looking for accommodations in well-directed group-living situations where Christian influences prevail in a cultural setting.

Board members are aware of this growing population of working girls and many residence halls have been improved. Progress is being made at Iowa National Esther Hall in Des Moines as it moves into a program of remodeling and expansion which will increase the capacity from 87 to approximately 130.

Wilson Inn in Richmond, Virginia, is moving into new quarters at 2037-39 Monument Avenue, formerly used as headquarters for the Foreign Mission Board of the Southern Baptist Church. The two connecting buildings make it possible for 75 girls entering business college or careers to find congenial companions and opportunities for self-improvement and service to others.

Eva Comer Home in Birmingham completes its building program this summer to accommodate approximately 80 girls. On the site of the old Comer Mansion, once the home of the governor of Alabama, has risen a beautiful modern building. This building will be home to hundreds of young women in the years ahead for about three of the most important years of their lives.

It was a fine day for Alma Mathews House in New York City when the adjoining brown-stone building became available. The purchase of this property made it possible to double the capacity of this residence.

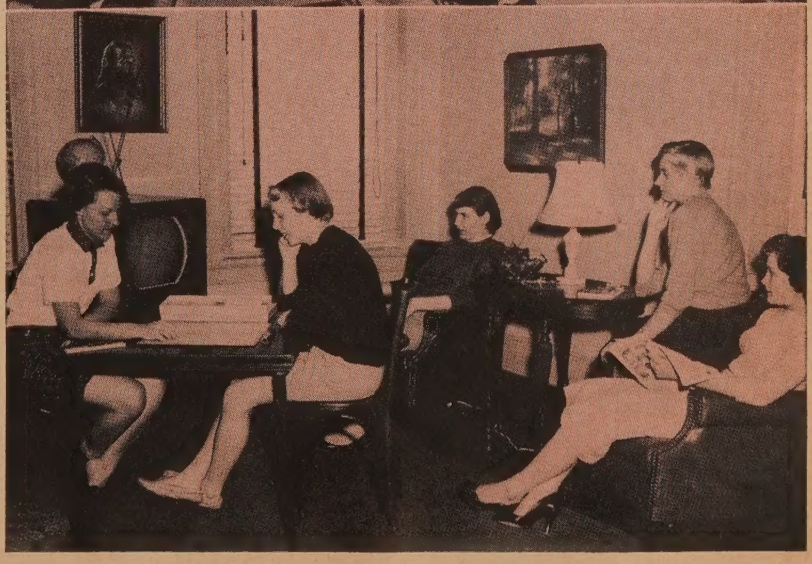
Planning for expansion and improvement programs is being done

by board and staff of other residences, including the Young Women's Cooperative Home in Houston, Esther Hall in Indianapolis, and Esther Hall and the former Friendship Home in Cincinnati.

The memory of the happy times in these residences, accompanied by the understanding and helpful counsel of directors, will remain with the girls as they establish their own homes, and make their contributions to the betterment of their communities. Selecting board members from former residents is not uncommon. The board members play an important role as they plan with the staff for the development of the program.

Among the intangible benefits in the life of these residences is the mutual understanding and appreciation of young women of various national and ethnic origins. Another great contribution to the young women is the provision made for dating and for recreational activities.

The development of the religious life of the young women is not neglected. Some have popular Bible classes and vesper services. Church attendance is always encouraged. Often local Woman's Societies hold meetings in the residences that are mutually helpful.



• ***Top***—**This residence group includes girls from England, Turkey, Greece, and Cuba, as well as the United States.**

• ***Center***—**A buffet supper is served every Saturday night at Wilson Inn, Richmond, Virginia.**

• ***Bottom***—**The second floor sitting room at Wilson Inn is a popular gathering place.**

BEYOND THE CITY LIMITS

by

GERTRUDE FEELY

Members of the evangelistic caravan pose with Miss Feely, standing next to the car.

ECUMENICITY can be expressed in many ways, by activities large and small. Ecumenicity, that sense of the universality of Christian fellowship and our oneness in Christ Jesus, was felt with new vividness by many rural Christians in Japan last March. Churches and church members in another land truly became brothers and sisters in the faith.

Last fall the evangelistic and youth committees of the Hyogo District of the United Church of Christ in Japan decided to send an evangelistic caravan into the rural areas of the district in the spring of 1959 as a part of the 100th anniversary celebrations of Protestant missions in this land. Finally a ten-day schedule was worked out with a team of five participating for the first five days, a team of four for the last five days. Transportation was the faithful automobile of the Woman's Division missionary.

The teams held meetings in eleven churches and briefly visited eleven others. Many of these twenty-two churches carry on their work in small, rented quarters. There was a great deal of variety in the twenty-four meetings we held. There were meetings for the women's organization of an entire village, children's meetings in each place, and a meeting for the aged of one church. We conducted discussion groups and participated in one area youth gathering.

The world-wide Christian touch was given because the teams carried with them gifts from a group of African women to the rural churches of this area. Last year the women of the Southern Congo Conference in Africa chose Japan for their project. They studied about its people, geography, products, and needs. Then at their World Day of Prayer observance they took an offering for churches in rural Japan. In the rural African churches the women brought offerings of peanuts, cassava, corn, or eggs. These were converted into cash and sent by way of Belgium to Japan.

In Japan a committee again converted the cash into material things. Fifteen churches in the coastal and remote mountain areas of this mid-Japan district received gifts for their church-school work. Each package contained one *Kamishibai* (an entertainment form peculiar to Japan in which a storyteller illustrates his story by a series of pictures about the size of our large church-school pictures), a set of two volumes of New Testament stories just recently published, and a book of facts on Bible geography, customs, and dress. Some of the churches had practically no equipment and young high-school students were trying to teach classes in which all ages were together.

There was great joy over the gifts. There was also great amazement that women in far-off Africa were concerned about Japan. Many expressed a sense of humility because they were receiving from a church which was poor itself while they, in perhaps better circumstances, were immersed in their own problems. Horizons expanded and hands and hearts were joined across the seas.

An evangelistic caravan in Japan has delights and frustrations. There is delight in the simple, warm fellowship of Christians and enquirers in a remote place where they struggle against great odds in the home and community. There is delight in sharing the home life of these country Christians. There is also the delight in the beauty of mountain, sea, river, plain, and field. There is frustration over the roads, their narrowness, their bumps and ruts, the detours. The mountain roads offer a special kind of challenge. One such narrow, rutted road led up and over a high pass with a drop of hundreds of feet to the valley floor. Passing spots were infrequent. It took us fifty-five minutes to make the seven and one-half miles on that road.

Beyond the city limits the churches struggle against the restrictions imposed by the old conservative ways and the feudalistic family patterns. They seek to meet the needs of youth and lead them to the Savior as the Pilot of their lives. As in all lands, these struggling country churches contribute some of the finest members of the city churches. This year new courage came because they realized, perhaps truly for the first time, that the church is world wide and that in it all men are brothers.

WIDE OPEN

new doors open at the wesley community center

Mrs. Mary Lee, kindergarten worker at Wesley Community Center, helps one of her young charges with a jigsaw puzzle.

by LOUISE M. MUSSER

WHEN Miss Florence Bradley was assigned to Portsmouth, Virginia, in 1937, as the first deaconess to serve the newly created Wesley House, she opened its doors with warm welcome and wrote:

"If you are tired and need rest;
If you are sad and need comfort;
If you are discouraged and need new heart;
If you are friendless and need friendship;
If you are a sinner and need a Saviour;
If you are a Christian and need fellowship—
The Wesley House opens wide her doors in the name of our blessed Master and bids you enter!"

These words bespeak the spirit that has continued through twenty-two years of service, through six different buildings (of one kind or another), and through the residence of six deaconesses. But the doors about which Miss Bradley wrote are no more!

On June 7, 1959, formal dedication ceremonies opened the doors of a spacious new Wesley Community Center at 231 Henry Street, in Portsmouth. Heavy plate glass doors framed in stainless steel swing easily to the touch of a small child or to the feeble effort of an elderly grandmother. These doors represent an investment of almost $80,000 for the building and its equipment. Of this amount, $73,000 was the gift of the Virginia Conference Woman's Society of Christian Service through supplementary giving for several years, and the remainder was carefully saved through the years by the Wesley House board toward that day when they would have a modern building.

Gratitude stirred the hearts of many loyal Methodist women of Portsmouth and Virginia as they joined in the litany of dedication and knew that this new building was a reality. They could well remember the classroom in a nearby Methodist church where the first program was housed. Their memory traveled with the years to a small residence, a vacant one-room church building, another house at 229 Henry Street, and then the store on the adjoining corner. With changing years came an enlarged program of service to this crowded neighborhood alongside the Naval Ship Yard where sailor fathers come and go and mothers must work. These Methodist women felt that this new facility was not only the fruit of their labors but an answer to endless prayer. New doors are opening here to new opportunities!

Inside this gleaming glass door (marked with a multitude of fingerprints), the wide hallway is the center's crossroads! This hallway is paneled with doors—small

doors, double doors, light doors, bright doors! All doors lead to groups of busy people—at work, at play, at prayer.

A very important door is second on the right; a door which is never closed and invites the newcomer into the office of Miss Eva Crenshaw, deaconess and head resident. Miss Crenshaw came to the center in September, 1954, from eighteen years of service as a rural worker. Adapting herself to this urban situation she continued the program in temporary quarters during the time the new building was under construction.

The first door on the right is a hallowed door opening into the "Bible Study"—the name given to the staff room, the parlor, or the guest room, as the need may be. This room was furnished by the Portsmouth District Woman's Society of Christian Service and lends itself to devotional study or friendly conversation. A hide-a-bed sofa and a nearby bath make it quite convenient for overnight visitors.

Across the hall, double doors swing wide into a multipurpose room known as Fellowship Hall. A stage extends across one end of the room. A piano is provided for group singing and folk games. The boys' recreational program supervised by Donald W. Alcorn, a student from a nearby college, makes good use of the inlaid shuffleboard court. Folding chairs are concealed in built-in closets and may be easily set up for meetings of as many as one hundred persons. This room is in continual use and is seldom silent. Lusty shouts and loud laughter remind one that thirty-five boys are in a Christian environment learning good sportsmanship! The sound of a striking gavel and voices in friendly discussion announce that the kindergarten PTA is in session. "Multipurpose" is the correct adjective to use in describing Fellowship Hall!

An interesting door leads into the adjoining kitchen equipped with modern appliances. Tantalizing odors escape through this door as Miss Crenshaw and her little-girl cooks stir up good things during their cooking lessons. Mamas and papas of the neighborhood bring refreshments and prepare them here for their youngsters' parties. The midmorning snack for the kindergarteners also comes through these doors.

A door that is constantly swinging allows the sound of happy voices of laughing children to fill the building. About thirty neighborhood children spend five mornings each week in this gay kindergarten. How proud they are of this large new room and of the new piano bought with funds contributed by kindergarten children through the years combined with a substantial amount earned by their PTA. The kindergarten was started in 1942 and rapidly grew to capacity. In 1952, an old store building on the site where the new building now stands was bought and the kindergarten moved over in 1953. Mrs. Lillie Gilliam and Mrs. Mary Lee, part-time staff workers, are seeking to establish a firm Christian foundation in the lives of these little ones as well as prepare them for the first grade.

Doors open *out* as well as *in* at the Portsmouth Wesley Community Center. One from the kindergarten opens onto a large, fenced playground. This is a popular place. Towering superstructures of Uncle Sam's ships and mountainous cranes used in their repair look down on throngs of neighborhood children enjoying a well-disciplined program of directed play as well as individual fun on the slide and gym equipment. No part of four-square character development escapes the Wesley Community Center's program.

"Children's Club Room" is the sign on another door! Within, one is likely to find Brownie Scouts industriously making scrapbooks or older girls supervising the study or play of very young ones. A music lesson might be in progress through the unselfishness of a volunteer teacher. Girl Scouts might be painstakingly perfecting some project for another merit badge. This is not a large room but is a very necessary room where individual work can be undertaken in quiet and privacy.

A heavy, substantial door opens into the Crafts Room where Dewey Lough, one of the neighborhood boys who has grown up in the center's program, conducts workshops in various crafts. Plaster of Paris plaques, baskets, posters, and creations from construction paper and tempera paint are readied for display in the large case in the entrance hall. Talent is discovered and originality encouraged as creative work is undertaken here.

A very mysterious door leads off the back hall—up—up—up! At the top of the stairs, growing plants and a bright rug turn the landing into an entrance hall to the deaconess's apartment. Spaciousness and convenience are combined for gracious living in these quarters which are most modern from the built-in kitchen to the screened porch equipped with jalousies for summer breezes or winter warmth.

Miss Eva Crenshaw is convinced that these excellent new facilities will make it possible for her and her helpers to more nearly achieve the true purpose of the center which she defines in these words:

> We hope to improve neighborhood life by providing a place with a Christian atmosphere where all members of families can find constructive things to do in leisure hours; and to develop Christian character by providing under Christian leadership a place for the meeting of clubs, classes, and interest groups where people learn to take responsibility, share, develop skills and have good fellowship together. The final aims is to help the individual recognize that he is a child of God with human dignity which he must achieve and maintain; and that he is the brother of all other human beings whom he must love and help if he would find joy in living.

U.S.-2 . . . What Next?

by

ESTHER E. JONES
Deaconess at Vashti School, formerly a U.S.-2

SOUR balls, licorice sticks, spearmint leaves, chocolate drops, cinnamon berries, gumdrops, jaw breakers, all-day suckers, cocoanut bars—you never realized there were so many different kinds of candy. How your eyes widened and your mouth watered when you visited the candy store! You had always had a great desire for candy, perhaps not any particular kind—just candy; or perhaps you had had a taste of one or two candies and had a preference, such as peppermint sticks. But with all that variety, there might be something even better than peppermint sticks.

Other children in the store described the delights of their favorite candies, and with your few pennies you were able to sample them. Then it became easier to decide. Candy was what you wanted, that was certain, but, after sampling, you knew which kind was most satisfying to you.

The U.S.-2 program is your "candy store"—your opportunity to sample a variety of church-related vocations. You had a great desire for a vocation, possibly a church-related vocation. But all you had heard described were the ministry and Christian education. You may even have had a preference, yet you felt there might be other more satisfying "treats." And then someone said, "Here is your candy store. You can see nearly a hundred different kinds of church-related vocations. You may even sample a few for yourself, and listen to friends and co-workers describe the satisfactions of other jobs."

After sampling U.S.-2 work, one teacher found her taste had changed to rural work, a variety she had not heard of before. A social group worker liked her original choice, but found a stronger preference for social group work in the foreign field. Others went on to specialized training for directors of Christian education, certified group workers, or Bible teachers.

So now you have visited your "candy store"—you have been a U.S.-2. What next? Will you change to a new type of service or continue in the same occupation? Perhaps you discovered that you did not care for certain types of work, or you found faults in other Christian workers or in the church organization. Because of these experiences, will you leave church-related work? Will you give up your desire to serve God through work within the church? If one kind of candy makes you ill, do you leave the candy store? Do you give up your desire for all candy?

No, you will not give up your church-related occupation. For you have seen places where your talents could be called into full use. You have observed real human needs and the way the church workers meet those needs. You have experienced the fellowship brought about by the church in bringing men together, reducing tensions, enlarging the area of community. You have been moved by the opportunity for Christian witness through the work performed and the contact with others.

These U.S.-2's were in the evaluation program at National College, Kansas City, Missouri.

You could not resist the call and you have chosen a church-related vocation. But is there something more? Workers with the church make up such a large group that you feel somewhat lost. Of course, the fellowship of the church is fairly satisfying, and the professional group or club is stimulating; but you feel the need to belong to some smaller, more varied group—one that cuts across all lines of work with the church, all divisions and departments, all areas of the country. Is there such an organization? Yes, the deaconess movement.

The *deaconess* movement! But *what* is a deaconess? Well, the *Discipline* describes her as "a woman who has been led by the Holy Spirit to devote herself to Christlike service under the direction of the Church, and who, having met the requirements prescribed by the Joint Committee on Missionary Personnel of the Board of Missions, including a period of not less than one year of probation, has been duly licensed, consecrated, and commissioned by a bishop." *That* is a mouthful—and does not really explain what a deaconess is.

Imagine defining "housewife" as "A woman who has been led by the spirit of love to devote herself in loving service to her home, and who, having met the requirements prescribed by a loving suitor, including an engagement period, has been duly licensed by law and has been properly married by a minister!"

"Housewife" and "deaconess" have much in common. Both terms are hard to define; they are better described—one as a relationship to her home; the other as a relationship to the church. The work of each is based on loving service: the work of each is widely varied and calls for the use of many talents. Just as a housewife is a cook, laundress, maid, seamstress, baby sitter, companion, interior decorator, chauffeur, gardener, janitor, plus other things, so a deaconess may perform a variety of jobs—pastor's assistant, director of Christian education, church secretary, music director, juvenile court worker, social case worker, rural worker, secretary, bookkeeper, college president, teacher, dietitian, counselor, nurse, chaplain, housemother, executive.

Any young woman who feels called to serve the church in the United States should consider the possibility of becoming a deaconess. As you have read, the term signifies an office in the church, a relationship to the church, not a single type of work. It opens the door to all opportunities for service within the church. It provides the fellowship and sense of belonging for which you long to gain strength for your work. Will you consider the deaconess relationship?

Read again the *Methodist Service Projects* challenge to serve in church-related occupations:

> While recognizing the potential sacredness of all useful work, the church has a special responsibility for recruiting choice young men and women for its service, and every young Christian has a solemn obligation to face squarely the challenge of lifework with the church. The imperative for such service is found in the significance of the church's work, the critical physical and spiritual need of the world, and the urgent need of the church for well-qualified personnel . . .
>
> It is the special function of the church to lead men to know God and to help them become rightly related to their fellow men. One who helps another in these ways is performing the most significant act we know in the strategy of the Kingdom. Christians in all occupations have this responsibility, but the church is specialized in this direction and vocations with the church provide opportunities for service at this most strategic point.

You have answered that challenge. You have been to the candy store. As a U.S.-2 you have "tasted" church-related vocations. Now, *which* are you going to choose?

DEACONESS RECEIVES RECOGNITION

The Sertoma Club of York, Nebraska, presented its first annual Service to Mankind award to Miss Frieda Wirz, deaconess-nurse at Epworth Village, formerly Mothers' Jewels Home.

Miss Wirz is a most deserving person for this award. Born in Zurich, Switzerland, she came to the United States as a young woman to take nurse training. She enrolled first at Baldwin-Wallace College in Berea, Ohio, and then finished her nursing education in Cincinnati, Ohio.

Two important steps were taken in 1924: Miss Wirz became an American citizen and enlisted as a missionary-nurse. For seven years she served in India. Ill health forced her return to America.

After a refresher course in nursing at Bethesda Hospital in Cincinnati, Ohio, Miss Wirz was assigned to Mothers' Jewels Home in York as the nurse for the lively family of children. She has served as a nurse in the home and community for 25 years.

A devout and dedicated Christian, Miss Wirz has devoted her life to helping others: a missionary in India; a nurse and helper for orphaned children; a teacher and counselor for the youth of the city; an instructor in first aid for the Red Cross; a sponsor for the Future Nurses of America. Miss Wirz was consecrated a deaconess in 1944.

This is the second honor bestowed upon her by townspeople. In 1956 she was nominated for the KFAB Midwest Good Neighbor of the year—for friendliness and neighborliness . . . for community service and for all-around good citizenship.

Progress on Bolivia's Altiplano

by

MRS. BILL JACK MARSHALL

APRIL 26, 1959, was a day to be remembered in Bolivia. On that day Bishop Sante Urberto Barbieri dedicated two churches and a history-making school for girls of the high, cold altiplano region.

The story of the Methodist work on the altiplano is not one of romance, but of drudgery, peril, lonesomeness, bitterness, ignorance, disease and often seeming futility. Yet out of this area, 14,000 feet above sea level where the air is thin, the ground rocky, barren and little suited to good agriculture, comes the story of the persistence of people who stood their ground in the face of overwhelming odds to give the altiplano its growing Methodist Church work.

It was in 1927 that work was begun by The Methodist Church with a school for elementary grades at Camata, 95 kilometers northeast of La Paz. As one of the early graduates of this school said to Bishop Barbieri during the dedication of the church at Juppi, "We went to the school when it first started. We didn't think that we needed the church. Now we see. Now we want the church."

This man and others were received into probationary membership in the three churches in Ancoraimes, Juppi and Iquipuni. (A year's probation is required before a person may become a full member.) From the beginning of the mission work in 1927 until April 26, 1959, a total of 312 members had been received in the area of the three churches on the altiplano. On April 26, 120 people were united with the church.

Overcoming the ignorance, prejudices, and hostilities of the people has been a long and dangerous task. Thirty years ago Dr. Frank S. Beck, one of the first missionaries to work in the Ancoraimes, Juppi, and Iquipuni area, rode a motorcycle over burro trails to get to the places which are now sites of growing Methodist churches. On at least two occasions he was jailed through the instigation of hostile community leaders and rival clergy unsympathetic to evangelical missionaries.

Dr. Beck brought the first vaccines to Anocraimes. At first the opposition of the village witch doctor prevented him from using them. Later the son of the village witch doctor was brought to Dr. Beck who saved his life. Shortly thereafter the village witch doctor was known to have urged all people in Ancoraimes and the surrounding territory to be vaccinated. Today a clinic gives medical aid to the area in and around Ancoraimes in close cooperation with the American Clinic of La Paz which was Dr. Beck's headquarters until his retirement in 1956.

It was in 1950 that Bishop Barbieri first envisioned a school for girls, the shepherdesses for the family flock. Their work was an important part of the economy, but they were never given any education. With the cooperation of the Woman's Division of Christian Service a school was begun in very crude surroundings in 1953. Thirty-three girls now live in the new school and study the fundamentals of reading, writing, arithmetic and religion.

Under the direction of Miss Virginia Bunn, plans are in the making for further expansion of the school to provide for more girls. In his address during the dedication of the new school, Bishop Barbieri expressed to the men of the community the hope that they would soon recognize their wives and other women as their equals. This totally new concept indicates the innovations and progress that is being introduced by the work of the Methodist missions.

History continues to be made on the altiplano under the guidance of

Methodist Prints—Fore

Miss Virginia Bunn (*center*) examines plans for the school with the architect and Rosita Shehirlian, one of the workers.

the church not only in education, but in medicine, health programs, social advances and vocational interests. In the wide scope of the work, the church is making an impact on all of society.

Today in Ancoraimes a vocational school of some forty boys is just a few blocks from the girls' school. Rev. Milton Robinson directs this school. Rev. Robert McAden supervises twelve rural schools. On Sunday he drives over rough mountain roads, fording many streams to preach in the churches at Iquipuni and Juppi.

Just a week before the dedication of the school and two churches, Mr. McAden was approached by a delegation of men who represented two hundred people. They told their story in this way: "We now have a good school, a new home for our teacher and now we want a church. Our crops are harvested and we have two months to build the church if you will preach to us."

Thirty years of work are bearing fruit. Methodist churches springing up on the altiplano are monuments of the years of hardship and devotion of those who envisioned the day when it would happen. The results were long in appearing, but in one brief week end the story has taken on new meaning.

SHE CAPTURED CHRISTIANITY

(Continued from page 7)

"Does your husband ever help around the house as American husbands do?" I asked.

"Yes, the Home Maker's Club sponsored by the Woman's Society of Christian Service has changed him. He was the only child of a well-to-do family and never did any work around the house. Now when there is washing to be done he helps."

As she stood to leave, Mrs. Ang remarked, "Please say something in your article about how much the missionaries have influenced us. I would not be a Christian today if it had not been for the teachers in the Christian school. That is where I captured Christianity."

FLOODS | *losses and gains*

Floods caused by constant heavy rains for the whole month of April brought untold suffering and losses to the people of Uruguay. Whole towns have been completely covered with water, small industries and businesses have been ruined. Great losses will be felt for years to come in the two main sources of income—cattle and wool, as well as in railroads, roads, bridges, sanitary installations, electric and telegraphic equipment.

For two weeks teachers in the Salto branch of Crandon Institute prepared food for 250 homeless each day. The Methodist Church in Paysandu became a storage place for goods of families who had been able to get things out of flooded homes. Churches and institutions in Montevideo were offered as dormitories and shelter for refugees from interior cities. A gift of $5,000, through the Methodist Committee for Overseas Relief, will help to bring relief to Methodist families who have lost heavily.

Miss Violeta Briata, a Methodist deaconess and teacher at Crandon Institute in Montevideo tells the good results of this devastating experience.

MARIAN DERBY
Executive Secretary for Latin American countries

Dear Friends:

It has been raining here for 28 days. The Uruguay River overflowed its banks, flooding all districts on the west. First the city of Artigas was cut off—no telephone, no telegraph, and with the possibility that planes could not land there. Later the cities of Salto and Paysandu were left in the same condition. Then the Negro River and its tributaries began to overflow. Since this river has its source in the south of Brazil, and it has been raining there too, this really precipitated the catastrophe.

Never had anything like this happened in the history of the country. We never knew the meaning of the word "disaster." Now we know and we are beginning to understand what other people have suffered, especially those who suffered the disasters of war.

In Montevideo, all the stores and businesses are closed at five o'clock in the afternoon to save electricity and the whole city remains in darkness. There are no theatres, movies, conferences, or concerts after that hour.

Yet along with this, something marvelous has happened to the people of our country. Everybody has felt the urge to do something to help. Everyone has given what he has in order to help those who have less. The aid given in clothing and food was extraordinary. People took from their wardrobes all the clothes they were not using and turned them over to the Red Cross. Secondary and university students worked day and night sorting these clothes and in making up packages to be sent to different parts of the country.

The most moving incidents took place when the refugees from Paso de los Toros came to Montevideo. The Minister of Defense and the Red Cross working together listed every person from this city and requested families and institutions in Montevideo to give them lodging. When the 12,000 people arrived in Montevideo, whole families were received into hospitable homes. Other generous people gave clothes and food to aid the evacuees. Private automobiles were offered by their owners to take people to their new homes.

The conviction of the large majority of people is that we have learned much—much more than we learned in all the years of prosperity. For the first time we feel that we are *one* people. For the first time everyone is thinking of others. It was a hard lesson but an excellent one. This is the comment heard on every side. We have lost our selfishness. It is noteworthy that right now all are thinking of other countries. Now that we are in such a bad situation ourselves, we have learned what it is to suffer. Everybody is saying that we must help people oppressed by dictatorships and those who continually suffer hunger.

VIOLETA BRIATA

"LIGHT • COURAGE • LOVE"

MOTTO KINNAIRD COLLEGE

by

SANDRA FOLEY

J. P. Acton

Students at Kinnaird College come from a variety of backgrounds.

ON the auditorium of Kinnaird College, Lahore, West Pakistan, hangs a plaque with the school emblem and motto engraved on it—"Light — Courage — Love." What a wonderful motto, I thought as I sat in morning chapel one day last October just after I had arrived. In the months since then I have come to realize its significance even more.

Kinnaird College for Women is a four-year college offering work leading to a bachelor's degree in either arts or sciences. The girls come here after ten years of primary and secondary education, so they are about the same age as those in the last two years of high school and first two of college at home. At the end of the second and fourth years they take government examinations to qualify for their degrees. As a result, course material is geared to what is required for those exams. Much depends on the results—not only for the student's degree, but also whom she might marry. All classes, textbooks, and lectures are in English. The school has high standards and a very good reputation. There are about 345 students enrolled in the college right now. About 120 live on the compound and the rest are day students.

The girls came from a variety of backgrounds — city, village, wealthy, poor, government officials, English-medium schools, Urdu-medium schools, Muslim and Christian. Most of them are very sweet and lovable, but in a classroom the same types are present that you would find in any classroom at home—whisperers, dreamers, gigglers, as well as the attentive and studious ones. I teach English prose and composition and zoology labs to those in the second year and a Bible class to first-year students. For the most part I enjoy it very much, although there are days when I really wonder if I am getting through to them. Then every once in a while a girl's eyes will light up and she'll say "Achoca!" and I know I've hit home.

They have a natural flair for dramatics and are always putting on plays or working up stunts for any occasion. They are very imaginative; besides being an English teacher's dream as far as coming up with original compositions is concerned, they can dream up costumes out of practically nothing.

The staff is an interesting mixture of Canadians, British, Pakistanis, and Americans. Each is a real individual and a wonderful co-worker. Several different missions cooperate in supporting Kinnaird so we also represent several denominations. The principal, Miss Manga Rai, is a real inspiration to staff and students alike. Her heart and soul are tied up in the college; the joys and sorrows of the girls are her joys and sorrows. As a result she is loved and respected by all.

The college stands for what it tries to teach the girls: from the light of Christ it derives courage to meet the demands of girls who are seeking knowledge; also it derives love to give as an example. This is a valuable contribution to a young and growing country, as well as a powerful witness to the Christian and Muslim community.

Although a large part of my work here is to teach, it also includes being a Christian example to these girls. My opportunities to witness come not only when it is my turn to lead evening prayers but also in my attitudes and actions toward the girls in and out of class. Many of the girls are at the point where they are beginning to ask questions about their lives.

One day in zoology lab when we were dissecting rabbits, I walked around the room checking on the progress. One girl was commenting on the amazing and intricate blood vessel system that feeds some of the organs. Most reverently she said, "Truly God is wonderful."

Yes, truly God is wonderful, and I realize it more every day. In morning chapel now my own prayer is for light, courage, and love as I face the challenge and responsibility set before me in my classes.

CHANGING STATUS— CHANGE IN STRUCTURE

by

MRS. J. RUSSELL HENDERSON

TREMENDOUS social changes are talking place in the world today. Some sociologists and church leaders are of the opinion that perhaps no social change is more significant and far-reaching in its effects than the changing role and status of women. It is reflected, in part, in nations around the world where women for the first time are assuming important roles in government and community life, and in our own country by the increasing number of women entering the nation's labor force.

The new role of women, particularly in the evolving pattern of national independence, is evident in the fact that in 1958 women from eleven of the newly independent nations represented their countries on various official bodies of the United Nations. The Commission on the Status of Women has made surveys and studies within recent years which contributed significantly to the rising status of women in many countries.

Women trained in Christian mission schools have assumed places of leadership in the new nations. The gospel of Christ with its concern for the fullest development of every child of God, regardless of sex, race, or station in life, opened doors to women in education and in service to community and nation. The World Federation of Methodist Women has applied to the Economic and Social Council for consultative status on the Commission on Status of Women. It is hoped that this can be achieved. Then Christian women from various parts of the world can make an even greater contribution in helping prepare more women for their new role in areas of rapid social change.

Several church groups in this nation and in the World Council of Churches have studied the role of women in the life and work of the church over a period of several years. "Perhaps as the Christian conscience gradually came to find slavery wrong, it is also now begining to find subordination of women wrong," writes Mrs. T. O. Wedel in the pamphlet, *Employed Women and the Church.** In the World Council of Churches the concern has been considered in the light of the whole matter of cooperation of men and women in church and society. The World Council's Department on the Laity and the Department on Cooperation of Men and Women in Church and Society work together in the task of developing within church and society a climate where both men and women will be allowed to serve and can be helped to the fullest development of their own individual endowments as children of God. This is the purpose of a similar committee in the National Council of the Churches of Christ in the U.S.A.

We have been aware of the significant increase in the number of employed women in this country. The study on Womanpower, published in 1957 by the National Manpower Council, focused the attention of national church and secular organizations on the extent and far-reaching implications of this revolutionary development.

"By taking a new place in the economy women have helped transform the face of America during the first half of the twentieth century," Robert W. Smuts writes in the new book, *Woman and Work.* Mr. Smuts predicts that this phenomenon "will leave a deep imprint on every side of American life during the second half of the century." There are many facets of this development which have implications for the work of the churches and our own organization.

For several years the Woman's Division has recognized that changes need to be made in structure and program in order to make a broader approach to this area of concern. In 1957 a study was authorized on Status of Women as one of the lines of work on all organizational levels. The Letter to Secretaries of Status of Women in the May issue of THE METHODIST WOMAN, a questionnaire in the now-out-of-print leaflet, *Changing Patterns for Women,* and questions to conference presidents were used in securing information for this study. The Standing Committee, at its meeting in January, 1958, considered this whole matter and made recommendations to the Woman's Division. In April, 1958, a committee of the Woman's Division was appointed to study the summaries and the recommendations, as well as the changes going on today which point up the urgent need for a new approach. The action taken by the Woman's Division at the Executive Committee meeting in April of this year took note of the significant contribution made by Secretaries of Status of Women on all levels to the progress of the Woman's Division. However, in light of present-day events, it was recognized that this whole area of concern needs to become a matter of study, interpretation, and channeling along all lines of work. Therefore the following recommendations were adopted:

1. That the Woman's Division of Christian Service appoint a continuing committee composed

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Price, 35 cents.

of members from the Woman's Division and members from the staff to assume responsibility for study and interpretation of the changing role of women which has implication for the work of the Woman's Division and make suggestions for channeling such information to the Woman's Societies and Wesleyan Service Guilds on all organizational levels. This over-all continuing committee would become the pattern of structure for the new quadrennium, 1960-64.

2. That the Woman's Division discontinue the standing Committee on Status of Women and the office of Secretary of Status of Women on all organizational levels at the end of the 1956-60 quadrennium.

Plans are being made for a meeting in September, 1959, of the present standing Committee on Status of Women. At that time consideration will be given to possible recommendations to the new over-all committee to be set up in the new quadrennium. The Committee on Status of Women will appreciate any additional suggestions, not already made, by members of Woman's Societies and Wesleyan Service Guilds as to the channeling of various responsibilities through the several related lines of work. The important phases of membership cultivation and of service activities in church and community now under the direction of Secretaries of Status of Women will become the concern of those secretaries and committees where heretofore there has been some overlapping in activities, such as Promotion, Christian Social Relations, Spiritual Life, Membership and others.

Certainly all members will agree that women's changing status permeates all of our relationships. It is, therefore, important that provision be made for interpretation through many channels rather than through a separate set of activities. This provision for a broader approach to this enlarging area of concern is a significant change and one that marks another milestone in the progress of women of The Methodist Church—progress that is greater because of the noble and dedicated efforts of many who laid the foundations on which we are building.

EAST ASIA CHRISTIAN CONFERENCE

Miss Hwang Kuan Eng (*third from left*), a Methodist woman leader from Singapore, chats with Sister Marie-Madeline Handy (*left*) of the French Cameroons at a session of the constituting assembly of the new East Asia Christian Conference, May 14-24, at Kuala Lumpur, Malaya. The new conference will serve as an organ of cooperation among forty-two churches and fourteen church councils in Asia from Pakistan to Japan. Methodists from Burma, India, Ceylon, Malaya, Sarawak, Hong Kong, the Philippines, and Korea played leading roles in the assembly sessions. Miss Eng, who represented the Methodist Church in Malaya was only one of several Methodist women leaders at the conference. Others included Dr. Clara M. French, executive secretary for Southeast Asia and China of the Woman's Division of Christian Service, Miss C. Christdas of the Stanley Girls' High School in Hyderabad, India, and Mrs. Helen Tan, secretary of the Young Women's Christian Association in Kuala Lumpur and a member of Wesley Methodist Church there. Shown with Miss Eng and Sister Handy are East Asia Christian Conference delegates from India, Burma, and Indonesia.

Five thousand Christians filled the Chin Woo Stadium in Malaya's capital city, Kuala Lumpur, on May 24, for the closing worship session of the East Asia Christian Conference.

"Christians must go into every part of the life of our peoples, into politics, into social and national service, into the world of art and culture to work in real partnership with those who are not Christians and to be witnesses for Christ in all these realms," the closing message declared.

"This was a working conference which faced realities in program and administration," said Miss Clara French on her return to the United States. She was impressed by the comprehensive report of a study commission on social change. The report was prepared by both ecclesiastical leaders and lay members of the church engaged in secular employment and in government service. Concern was expressed for the mission of the church and the responsibility of the Asian churches in sharing personnel and funds.

Ceremonial
for the Fellowship of Intercession

by
VIVIAN ALICE LOBERG
Secretary of Spiritual Life for North Central Jurisdiction

WORSHIP SETTING: *Use an enlarged replica of the Fellowship Card, a picture of the "Praying Hands," or a cross as the background. To right of center front, place a lighted globe.*

TWO READERS (*Secretary of Spiritual Life of the Woman's Society and Chairman of Spiritual Life of the Wesleyan Service Guild*).

OTHER PARTICIPANTS: *A woman to represent the busy woman in the home, dressed in a housedress; the employed woman in street attire; the shut-in, in a wheel chair; representatives of our workers around the world in appropriate dress. Deaconess might be in nurse's uniform. Use missionaries if available.*

The Fellowship of Intercession Card is handed to each woman as she enters the meeting.

PRELUDE: No. 302, *The Methodist Hymnal.*

FIRST READER: September is the month set apart each year for the presentation of the Fellowship of Intercession (our prayer-fellowship). Perhaps some of you are wondering what is meant by intercessory prayer. Mrs. E. U. Robinson, chairman of the standing Committee on Spiritual Life of the Woman's Division, gives us this definition: "When I pray for a person, I do not seek to change God's will toward the person, for His will is *good* toward each of His created children. Nor do I ask God to set aside His irrevocable laws to answer my prayer. But I am placing myself in God's hands to be used by Him in behalf of the one for whom I pray. Thus, intercessory prayer becomes for me an experience of self-dedication to God that I may be used by Him in the fulfillment of my prayer for another."

SECOND READER: Mrs. Martha Harvey, representing the Wesleyan Service Guild, gives this interpretation: " 'This is my commandment, that you love one another as I have loved you.' Intercessory prayer demonstrates that love by commending to God's love people and causes about which we are deeply concerned."

FIRST READER: Let us read together the purpose of the prayer-fellowship:

> Believing in the power of prayer, the Spiritual Life Committee of the Woman's Society of Christian Service and the Wesleyan Service Guild desire to unite every member and shut-in in a Fellowship of Intercessory Prayer, that together all may pray for the persons listed on this card, and for the great objectives of the church and the goals of all who would build a Christian world.

Thus, this fellowship joins together all who pray for its objectives. Our members are many: first is the woman in the home who pauses during her busy day to pray for others. (*Woman enters slowly; taking card from her apron pocket, she reads to herself as she faces the worship setting. Have appropriate prayer-hymns played softly during this part of service.*)

SECOND READER: The business or professional woman who, during her coffee break, or noonday luncheon hour, pauses for prayer is also part of our fellowship. *(Employed woman enters. Takes card from purse as she stands beside the first woman.)*

FIRST READER: The shut-in, who gives selflessly of her time in prayer, is giving real service to the Master. (*The shut-in enters in wheel chair reading card.*)

SECOND READER: Workers around the world join us daily in prayer. (*Representatives from various fields of service enter one at a time, reading card, and form a half circle.*)

"For so the whole round earth is every way
Bound by gold chains about the feet of God." —*Tennyson*

Let us read aloud the Objects of Prayer, pausing a moment for silent prayer after each one.

I will join in prayer of intercession for:

Our ministers, that they may speak Thy word;

Our church, that its members may find joy in fellowship and service;

Our missionaries, at home and abroad, that they may make Christ's message known;

The leaders and peoples of the world, that they may turn to the practice of justice, love, and peace;

Youth, that they may answer God's call to the Church;

Representatives of the National Council of Churches, the World Council of Churches, and the United Nations, that they with us may build a fellowship transcending nationality, race, and color;

The suffering and sorrowful, that in Christ they may find strength and courage;

All who pray, that we may all grow in constant awareness of God and share with others His abiding purpose and love.

Would you not like to join this great Fellowship of Prayer? If so, will you please sign the card (*indicates place*), and may God's blessing be upon you. (*Soft music continues. Readers and those in ceremonial collect cards and return them on an offering plate to shut-in. They stand in a semicircle around her as she offers prayer of dedication.*)

First Reader:

"O Thou by Whom we come to God—
The Life, the Truth, the Way,
The path of prayer Thyself hast trod,
Lord, teach us how to pray."

And really pray, the prayer Thou hast given to us.

Prayer: Lord's Prayer (*in unison*).

A Family Prays

by PAULINE McDONALD

Dear God, I am only four years old. I have been told that You love little children and like to have them talk to You. Please bless Daddy, Mother, Sister, my Grandmas and Grandpas. Help me to be a good boy. Amen.

Dear God, in my Brownie pledge I said I would help God. I know I can do this best by learning from Bible stories and trying to grow as You would want me to do. In school I must always be honest in doing my work. I am told You are interested in everything I do. Thank You for all the help You give me. Amen.

Dear Father, as the mother of two children help me to measure up to the task that is mine. Please make me ever mindful that mine should be the role of a guiding hand rather than a ruling force. I am indeed grateful for this privilege that You have given me. As I go about my daily tasks and endeavor to do Thy work, may I live so that others may see Jesus in me. Amen.

To the Giver of all good and perfect gifts, I bow my head in humble prayer. The world about me offers so many chances to take the easy road, but may I always have the strength, through You, to take the right road. May my children acquire a high set of Christian principles from the pattern which I set for them. May I never become so engrossed with the idea of accumulating earthly treasure that I forget the value of the Heavenly Treasure. This I pray in Jesus' name. Amen.

New Experiences

by ROSEMARIE KASCHER

And the words came. "You will be sent to Kwassui, one of the finest schools in all Japan." Thus the ocean was crossed.

Words of cordial welcome came in a strange new language—a language the new special-term missionary had never heard before. But with the words came smiles and a warmth glowed from new faces. Suddenly, there was no fear for these new faces were those of Christians, fellow Christians in a bond of brotherhood that crosses oceans and continents and breaks barriers.

And the Japanese became friends showing understanding with untiring patience. As the American attempts to learn their customs and manners, she becomes a student—a student of the Japanese way of life.

There is so much to learn! How can she best serve these people she has come to love in such a short time?

There are new experiences: mutterings of new Japanese words, wondering if people can understand; sitting silent in a room of many voices and not being able to understand. Then through the fog of no understanding, a face smiles. Though the mouth does not speak words, the eyes speak a language stronger than words and because of those eyes and that smile, the new person forgets her mistake for a moment and receives courage to try again.

Another new day comes to an end at Kwassui in Nagasaki, Japan. The teacher-student shuts the door of the school building. As she turns from the door she pauses a moment and looking heavenward whispers "Thank you, Father, for sending me here."

Changes IN STAFF PERSONNEL

• **A long line of friends greeted Miss Muriel Day (*seated*) at the party given in her honor during the annual meeting of the Woman's Division of Christian Service. Here Mrs. Ralph Wilson, Sr., clasps her right hand, while Mrs. Richard Pullen takes her left one. Mrs. J. N. Rodeheaver (*standing, center*) participated in the program.**

Retirement

WHEN Miss Muriel Day, executive secretary of Educational Institutions, retires on August 1, 1959, she will have served forty-four years with the woman's work of Methodism. Even this remarkable record was preceded by volunteer service for while she was yet a student at the University of Rochester, in her home town of Rochester, New York, she served as Secretary of Young People's Work of the Rochester District. She was graduated in 1915 with a master's degree and a Phi Beta Kappa key. That fall the Woman's Home Missionary Society of the former Methodist Episcopal Church appointed this young woman as a National Field Secretary.

Six years were spent traveling and speaking for the organization. Then Miss Day located in Chicago to represent the Woman's Home Missionary Society on the Methodist Commission on Life Service.

Changes in the organization opened another avenue of service that eventually led to her present position. She was elected Secretary of Education and Personnel of the Woman's Home Missionary Society with an office in Cincinnati, Ohio. In this capacity, she was active in interdenominational affairs serving as a chairman of the Student Committee of the Council of Women for Home Missions for four years and as chairman of the Federated Student Committee for two years.

Miss Day's qualifications and knowledge of the home mission field, especially the schools and colleges, made her the logical choice for Executive Secretary of Educational Institutions at the time of Unification. She has carried that office with distinction raising the educational standards and strengthening relationships with cooperative boards and agencies.

The thirty-three educational centers in the Department of Work in Home Fields extend through the South and Southwest of the United States to the West Indies, where the work of the George O. Robinson School located in Santurce spreads from Puerto Rico to the Virgin Islands and the Island of Vieques. Miss Day also was responsible for the interests of the Woman's Division in Santo Domingo through the Board for Christian work in Santo Domingo.

Throughout her career, Miss Day constantly sought to establish better race relations and interracial good will. It was through her work with Bishop Robert Jones that the Gulfside School of Missions in Mississippi was established. She served as dean of that school for many years.

Significant honors have been bestowed upon Miss Day. The Muriel Day Residence Hall is on the campus of Allen High School in Asheville, North Carolina. A Muriel Day Collection of Books has been established at Bennett College, Greensboro, North Carolina. She received the degree of Doctor of Human Letters from Tennessee Wesleyan College, Athens, Tennessee.

department of work in home fields

By Mrs. C. P. Hardin, *Chairman*

Miss Dorothy Chapman

Miss Mona Kewish

Mrs. Iona S. Henry

As Miss Day takes up residence at Bancroft Taylor Rest Home, Ocean Grove, New Jersey, members and staff of the Woman's Division and a host of other friends extend best wishes for a happy retirement filled with loving fellowship.

Resignation

In the December 1957 issue of The Methodist Woman, Mrs. Iona S. Henry was introduced as Associate Secretary of the Department of Work in Home Fields of the Woman's Division of Christian Service. She has concentrated her efforts for the past two years in the area of educational institutions in home fields where she has rendered invaluable service.

Mrs. Henry, because of her Methodist background and experience, and her educational qualifications, has been able in this short time to identify herself with the educational needs in home fields as they concern the Woman's Division. Her resignation, effective September 1, has been submitted in order for her to devote full time to the completion of her doctorate at New York University. The title of Mrs. Henry's dissertation is: *A Study of the Educational Policy and Effort of the Woman's Division of Christian Service of The Methodist Church.*

The Woman's Division extends its gratitude and best wishes to Mrs. Henry as she continues her work in the field for which she is so well qualifed.

Elections

Miss Dorothy R. Chapman

We have pleasure in announcing that Miss Dorothy R. Chapman was elected at the Annual Meeting of the Board of Missions as an executive secretary with responsibility for social work projects in the Department of Work in Home Fields. She will begin her work in the late summer.

Since 1955 Miss Chapman has been executive director of the Wesley House Centers in Nashville, Tennessee. During the past year she has been cooperating in an agency self-study made under the leadership of Miss Jean Cleveland, head of the Social Group Work Department at Scarritt College, and in consultation with the National Federation of Settlements.

A native of Cleveland, Miss Chapman is a graduate of Western Reserve University and has done graduate work at Boston University, the University of Pennsylvania, and Rutgers University. During 1933-43 she taught in the Cleveland public schools, was director of group work at Hiram House in Cleveland; worked with Japanese Americans during World War II. For the period 1946-55 Miss Chapman was director of welfare and recreational activities for the Seabrook Farms Corporation at Seabrook, New Jersey. Here she worked with about 3,000 employees and their families, including European refugees and migrant workers.

Miss Mona E. Kewish

We are also pleased to announce that Miss Mona E. Kewish was elected an executive secretary with responsibility for social work projects in the Department of Work in Home Fields at the April Meeting of the Board of Missions. She will begin her work in the early fall.

For the past two years Miss Kewish has been serving as Secretary of Children's Work for the Woman's Division. Previously she was first program director and then executive director at Marcy Center in Chicago.

A native Kansan, Miss Kewish has taught in the elementary schools there, and served as a director of Christian education at the Union Avenue Methodist Church in Chicago. She is a graduate of National College in Kansas City, has her B.S. degree in group work from George Williams College in

section of education and cultivation

By Mrs. H. F. Brandt, *Chairman*

(Continued from page 23)

Chicago, and did a year's graduate work at the School of Social Work, Tulane University in New Orleans.

Both Miss Chapman and Miss Kewish bring considerable experience and excellent training to their new positions as well as a deep and abiding interest in the ongoing work of the Christian church in its many ramifications. We extend a most cordial welcome to them as they take up their new work in the Woman's Division.

Miss Dorothy A. Nyland

Miss Ruth M. Harris

Resignation

THE keen interest which Miss Dorothy A. Nyland has in students and the contribution she has made to the student movement both in The Methodist Church and throughout Protestantism is well known to Methodist women. Miss Nyland came to the staff of the Woman's Division of Christian Service in 1945 as the Associate Secretary of Student Work, and in this capacity she has dealt directly with the Secretaries of Student Work in summer schools, in regional conferences, and in the standing Committee on Student Work, as well as being an active participant in ecumenical conferences related to student work both in America and abroad.

In 1951 Miss Nyland used her sabbatical leave to take a trip around the world and was privileged to visit with Dr. Albert Schweitzer in Africa. When the World's Student Christian Federation met in Switzerland in 1958 to discuss the Life and Mission of the Church, Miss Nyland was the only Methodist from the United States who served on the executive committee.

These rich experiences, as well as a sincere dedication to the students themselves, have contributed to her success as a worker with students. Since the death of her father, she has felt the urge to return to her home city of Cleveland, Ohio. After September 1 she will be the executive secretary for the woman's work of the Evangelical and Reformed Church and will make her home with her mother.

She will be greatly missed as a staff member and in the student councils of the church. The Woman's Division expresses deep gratitude to her for the service she has rendered in the past and asks God's blessing upon her as she enters a new field of endeavor.

Election

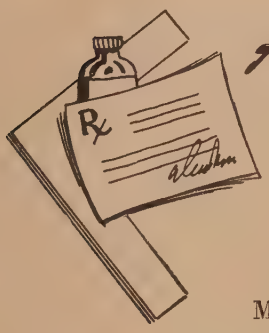
MISS RUTH M. HARRIS was elected in April by the Board of Missions as the Associate Secretary of Student Work in the Section of Education and Cultivation, and will assume that position in the early fall. Born in Emmet, Nebraska, Miss Harris received a Bachelor of Music degree from Morningside College, Sioux City, Iowa, and an M.A. degree from Scarritt College, Nashville, Tennessee. In addition, she has studied at Northwestern University, Yale Language Institute, and Westminster Choir College.

After teaching public school music in the United States, Miss Harris served in China under the Woman's Division of Christian Service from 1946-1951, when the political situation made it necessary for her to return to the United States. Following this she was on the staff of the Department of Christian Social Relations of the Woman's Division for two years.

Since 1954 Miss Harris has been Field Program Secretary for the Student Volunteer Movement. In this position she has been the coordinator of campus visitations by ecumenical teams or individuals. She has served as counselor and resource person in various denominational student conferences, including the Methodist Student Conference held at Lawrence, Kansas, in 1956. At present she is deeply involved in the plans for the Eighteenth Ecumenical Student Conference on the Christian World Mission, which will be held in Athens, Ohio, December 27, 1959, to January 2, 1960.

Her gift for music has been shared with the Woman's Society of Christian Service many times in the leadership given in various national meetings, including the Fourth Assembly at Milwaukee, Wisconsin, in 1954. The Woman's Division of Christian Service bids a hearty welcome to Ruth Harris as a member of the staff and takes pleasure in presenting her to the membership of the Woman's Society in this new capacity.

All six of these children were born at Newark Conference Maternity Hospital.



A Corner on Health

FREEMAN CLINIC AND NEWARK CONFERENCE MATERNITY HOSPITAL

by

MILLIE RICKFORD, R.N.

FRIENDSHIP SQUARE, a Methodist block on Fifth Avenue in South El Paso, Texas, has a corner on health. This health work is an outgrowth of Houchen Settlement, located on the southeast corner of the Square.

The main emphasis is on the family as a unit. Since we give prenatal care and hospitalize the mother when the child is born, we do get to know the family from the beginning. Over ten thousand babies first saw the light of day in Newark Hospital. Some are adults now, and they return for help and guidance in establishing their homes and families. Many have assumed leadership in our community and El Buen Pastor Church, here on the Square, and some are leaders in other communities.

The Newark Conference Maternity has a Children's Guild, which is now eleven years old. The members of this group are the children who were born in the hospital. Often a member of the local Woman's Society of Christian Service or a staff member pays the membership fee of a child born on her birthday. The purpose of the guild is to foster a concern for the hospital and other welfare projects among the children. It is hoped that as they grow and become adults they will develop into community leaders and take on responsibility, stemming from a childhood interest in the hospital.

The highlight for these guild members is the annual party. All members are invited, but special recognition is given to those who are ten years old that particular year and were born in Newark Hospital. These are the honor guests. To assure a good time all our annual parties are closed with a *pinata* of goodies. This game is always expected whenever there is a real special "fiesta."

In the clinic program of the health corner, two days are given to the children to keep them well. True some come who are sick. At times we hospitalize one who is very ill, but the aim is to keep them well. To do this each child has a regular check up by a pediatrician and each child is immunized against contagious diseases.

Two days a week we concentrate on the expectant mothers. Each one has a regular check up to watch for any trouble that might be developing and then correct this problem if at all possible. For these women we have classes in health, demonstrations, movies on child development, devotions, and a lending library for them to use. One day of the week is devoted to the tonsillectomies, the laboratory tests, and a clinic for correcting and treating the physical needs of the mother after her child is born.

Many case histories could be related. To illustrate our work with a family unit let me introduce Gabriel, a Methodist boy who grew up in this community, and married Reyna. When they were expecting their first child he recommended Freeman Clinic. She registered for the clinic service and made a reservation for a bed in the hospital. Gabriel, Jr., was born. Two years later junior had a sister, Carolina. One by one six children have been born at Newark Hospital. Each time Reyna came for prenatal care, followed all instructions and did not have any complications.

Two children have had illnesses and accidents as most children do. The whole family is faithful to the church on the Square. The parents hold office in the various church groups.

The whole family contributes to the church, the school, and the community and as these children become adults we have reason to believe they will be the leaders in the community where they live.

African Girls

by HILD

• **Miss Lorena Kelly teaches flower arrangement in the Home Economics School, Lodja, Belgian Congo.**

PHOTOS BY TOGE FUJIHIRA

• **Miss Margaret Prentice offers thanks for the evening meal at the Girls' Hostel, Ganta, Liberia.**

A FEW years ago nobody in Afr girls. Why did they need to gardens, cook the mush and c obvious reason, what man would marr off to read instead of being satisfi But things are changed now. The ph certainly describes the mood of its wo as well as their sons to be educated. be built in villages and rural areas as ents realize that their girls must have Christian homes where the Bible is r

The young men who have had educ wives who can be real companions to wait until the girl of their choice ca

One of the chief responsibilities of t ther the education of girls through girls special training in nursing and in hon

At Lodja, Belgian Congo, there is n And plans are in the making for a sim where a well-equipped building is reac teacher is available. Lack of personnel velopments at Kapanga and at Mulung

Home Economics Departments are a Old Umtali, Southern Rhodesia, Elisal Liberia.

Two good examples of the way that prepare women for their new roles in Ganta, Liberia. Here the girls are not but also in the ways they can particip

• **Missionaries, Elizabeth Whyte and Florence McKay Bain, meet with the girls' matron at the dormitory, Mulungwishi, Belgian Congo.**

• **At Elisabethville, Belgian Congo, Miss Jane Crooks teaches an African woman to embroider.**

Get a Chance

LEE DAIL

gave much thought to the education of
ow how to read in order to hoe the
n the mud-and-grass huts? Besides this
n educated girl who would want time
to spend all her hours in drudgery?
, "Africa is a continent in a hurry,"
n. Today parents want their daughters
y are asking that dormitories for girls
ll as in mission stations. Christian par-
ne education if they are to help build
and their children are trained.

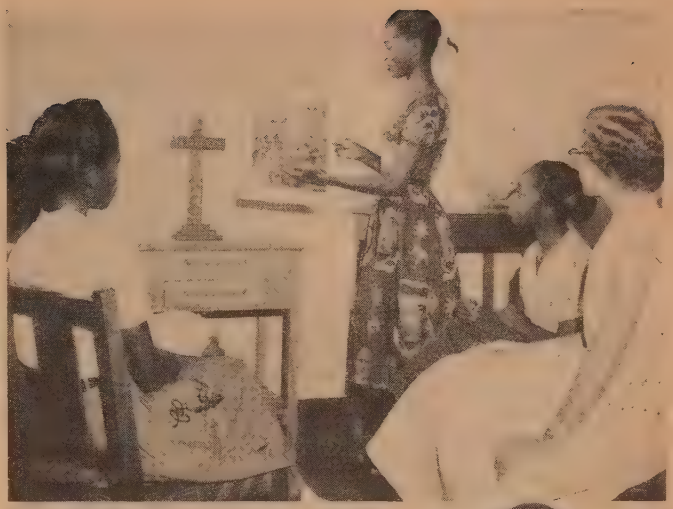
onal opportunities are now looking for
m. Some of them are even willing to
ave some schooling before marriage.

Woman's Division in Africa is to fur-
hools, dormitories, coeducational schools,
economics.

a conference Home Economics School.
school at Nyadiri, Southern Rhodesia,
for use when a trained home economics
also the thing that is holding back de-
hi, Southern Congo Conference.

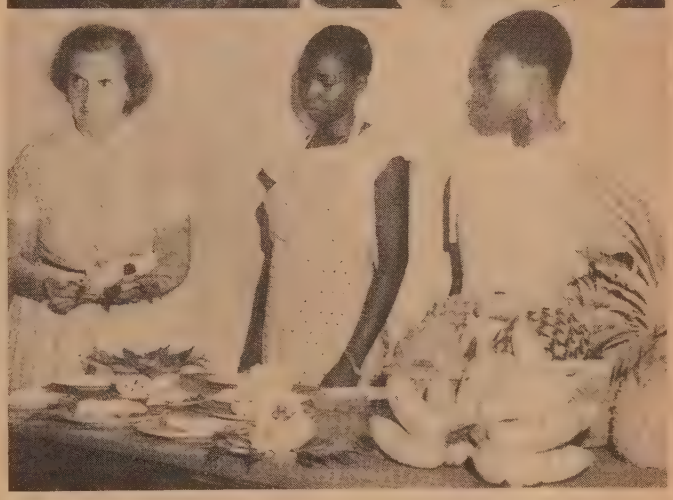
nicuque, Mozambique; Quessua, Angola;
ville, Southern Congo; and Monrovia,

rls' hostels or dormitories can help to
developing Africa are at Monrovia and
ly trained in the graces of womanhood,
in church life.



• **Students at the Girls' Hostel, Monrovia, Liberia, practice Sunday school teaching methods with Miss Muriel Raak.**

PHOTOS BY TOGE FUJIHIRA

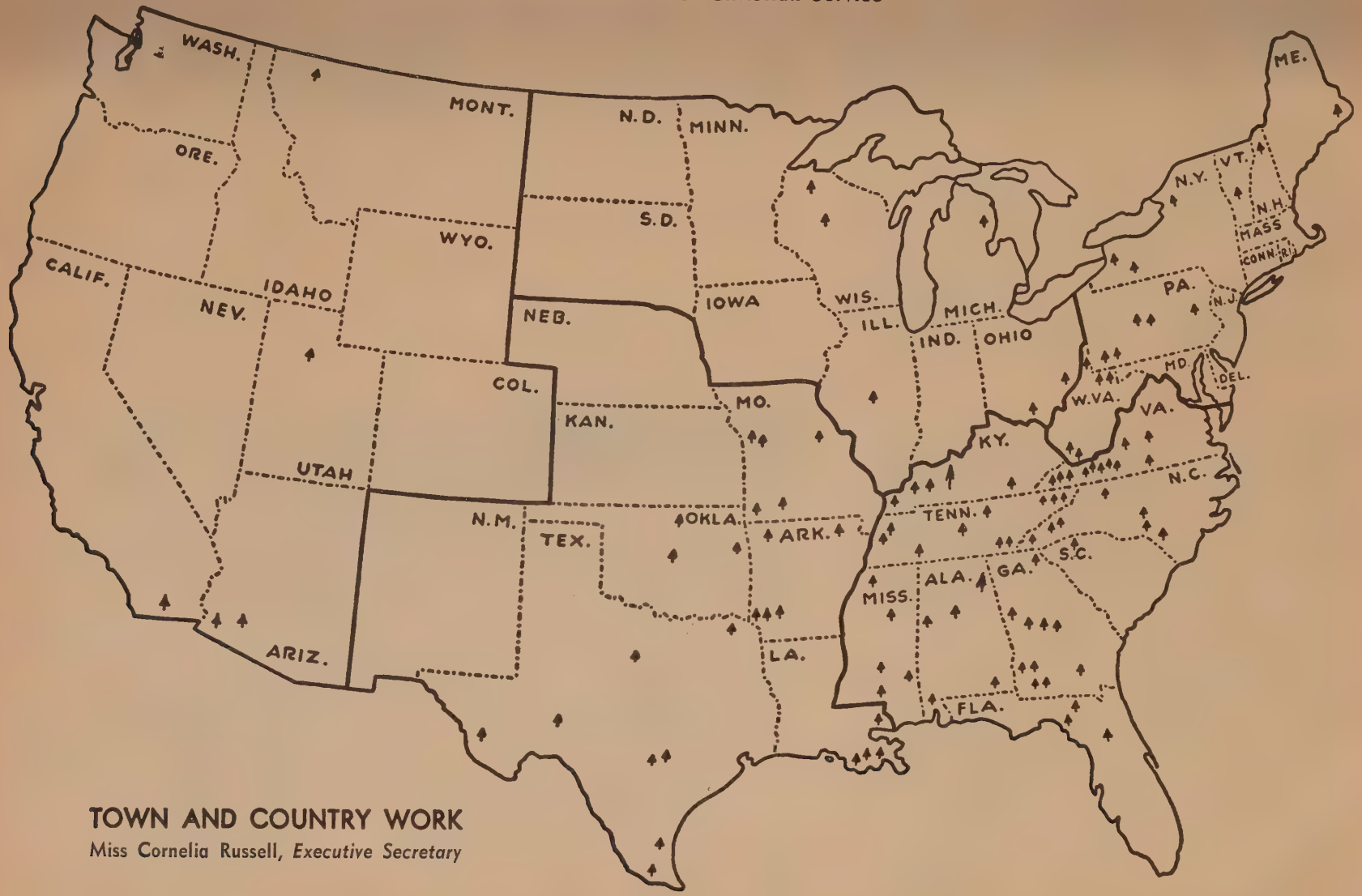


• **Miss Sallie Reinecke teaches girls salad preparation with native fruits at the Home Economics School, Lodja, Belgian Congo.**

• **Schoolgirl learns how to serve in a home economics class taught by Miss Lorena Kelly.**

• **Miss Margaret Prentice takes the temperature of a sick student in the Girls' Hostel, Ganta, Liberia.**

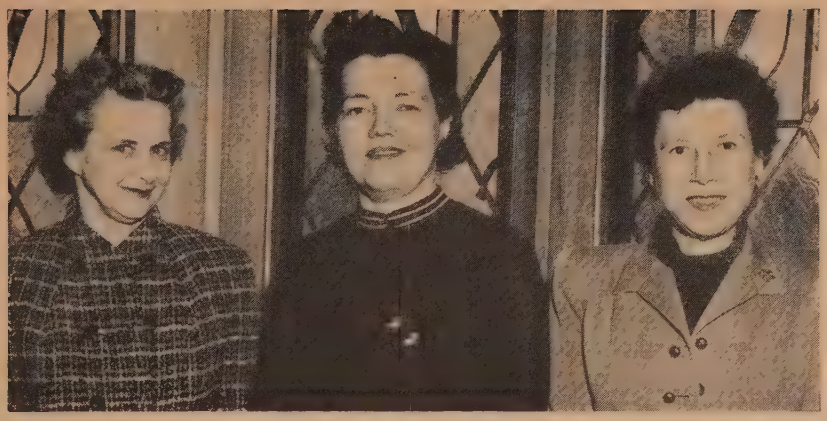
Woman's Division of Christian Service



TOWN AND COUNTRY WORK

Miss Cornelia Russell, *Executive Secretary*

POSTER-OF-THE-MONTH



Miss Cornelia Russell (*center*) discusses plans with two field work supervisors: Miss Vera Falls (*left*) of National College, Kansas City, Missouri, and Miss Alice Cobb (*right*), Scarritt College, Nashville, Tennessee.

ROSTER OF TOWN AND COUNTRY WORK—NATIONAL

Alabama—
- Mobile County Rural Center, Mt. Vernon
- North Alabama Rural Work
  - *Fayette Area*
  - *Fort Payne Area*
  - *Lamar Area*
- South Alabama Rural Work
  - *Crenshaw-Coffee Counties*

Arizona—
- Eloy Community Center, Eloy
- Yuma Methodist Mission, Yuma

Arkansas—
- Arkansas-Oklahoma Cooperative Rural Work
  - *Columbia County*
  - *Nashville Area*
  - *Sevier County*
- North Arkansas Rural Work
  - *Spring River Group Ministry*
  - *Madison County Area*

California—
- Neighborhood House, Calexico

Florida—
- Florida Rural Work
  - *Gainesville Area*
  - *Madison County*
  - *Perry Area*

Georgia—
- North Georgia Rural Work
  - *Barnesville-Forsyth Area*
  - *Blairsville Area*
  - *Cave Spring Area*
  - *Franklin Area*
- South Georgia Rural Work
  - *Americus Area*
  - *Bridgeboro-Funston Area*
  - *Buena Vista Area*
  - *Camilla-Newton Area*
  - *Hilltonia Area*
  - *Irwinton Area*

Kentucky—
- Muhlenberg Methodist Settlement, Central City
- East Kentucky Rural Work
- Laurel County Methodist Rural Work
- West Kentucky Rural Work
  - *Metcalfe County Area*
  - *Ohio County Area*

Louisiana—
- Dulac Indian Center, Dulac
  - *Louisiana Bayou Work*
- Louisiana Rural Work
  - *Louisiana Cooperative Work*
  - *St. Tammany Parish*
- Macdonell Methodist Center, Houma

Maine—
- Maine Rural Work
  - *West Washington Group Ministry*

Mississippi—
- Mississippi Rural Center, Columbia
- North Mississippi Rural Work
  - *South Panola County*
  - *Webster County*
- South Mississippi Rural Work
  - *Smith County Area*
  - *Wayne County*

Missouri—
- National College Rural Work, Kansas City
- Southeast Missouri Rural Work
  - *Montgomery County Group Ministry*
- Southwest Missouri Rural Work
  - *Barry County*
  - *Benton County*
  - *Webster County*

New Hampshire—
- New Hampshire Rural Work
  - *Parish of the Headwaters*

North Carolina—
- Eastern North Carolina Rural Work
  - *Glendon Area*
  - *Pembroke Area*
  - *Roberdel Area*
- Western North Carolina Rural Work
  - *Avery County*
  - *Clay County Area*
  - *Surry County*
- Cherokee Methodist Center

Ohio—
- North-East Ohio Rural Work
  - *Dilles-Powhatan Area*

Oklahoma—
- Cookson Hills Center
- Indian Mission Cooperative Work
- Ponca Methodist Mission, Ponca City

Pennsylvania—
- Hollywood Community House, Hazleton
- McCrum Community House (Oliver Chapel), Uniontown
- Metcalfe Community House, Dunbar

Tennessee—
- Dale Hollow Larger Parish
- Middle Tennessee Rural Work
  - *Rutherford County Area*
  - *Waynesboro Area*
- Scarritt College Rural Work, Nashville

Tennessee-Kentucky—
- West Tennessee-Kentucky Rural Work
  - *Dresden-Gleason Group Ministry*
  - *Hickman County*

Tennessee-Virginia-West Virginia—
- Holston Valley Rural Work
  - *Auburn-New River Area,* Virginia
  - *Chuckey-Ebenezer Area,* Tennessee
  - *Cleveland Area,* Tennessee
  - *Hawkins County,* Tennessee
  - *Lower Lee County Group Ministry,* Virginia
  - *Monroe County Area,* Tennessee
  - *Riverview Area,* Tennessee
  - *Russell County Area,* Virginia
  - *Staffordsville Area,* Virginia
  - *Stonega Area Group Ministry—Special Project,* Virginia
  - *Welch Area,* West Virginia
  - *Wytheville Area,* Virginia
  - *Garden Creek Community Center,* Virginia

Texas—
- Alpine Community Center
- Central Texas Rural Work
  - *Hood County*
- North Texas Rural Work
  - *Red River County*
- Ozona Community Center, Ozona
- Southside Community Center, San Marcos
- Southwest Texas Rural Work
  - *Gonzales County*
- Valley Community Center, Pharr
- Wesley Community House, Robstown

Utah—
- Highland Boy Community House, Bingham Canyon

Vermont—
- Vermont Rural Work

Virginia—
- Virginia Rural Work
  - *Bath County Larger Parish*
  - *Cambria-Christiansburg Area*
  - *Franklin County*
  - *Lexington Larger Parish*

West Virginia—
SCOTT'S RUN SETTLEMENT, Osage
WESLEY HOUSE, Amherstdale
WEST VIRGINIA COAL FIELDS, BLUEFIELD DISTRICT
Crumpler Charge

Wisconsin—
THE CHEQUAMEGON METHODIST PARISH (Odanah)
WEST WISCONSIN RURAL WORK
Atlas-Frederic Area

CONFERENCE PROJECTS

Illinois—
LANGLEYVILLE SETTLEMENT, Langleyville

Montana—
METHODIST BLACKFEET MISSION (Cooperative Work)

New York and Pennsylvania—
ERIE RURAL WORK
Good Neighbor Larger Parish
GENESSE CONFERENCE RURAL WORK
Canisteo Valley Cooperative Parish
NORTHERN NEW YORK RURAL WORK
Franklin County Area

Ohio—
OHIO RURAL WORK
Portsmouth Area

Pennsylvania—
CENTRAL PENNSYLVANIA RURAL WORK
Clearfield County Group Ministry
Shawnee Area Rural Project

South Carolina—
SOUTH CAROLINA RURAL WORK
Spartanburg-Greenville Area

West Virginia—
WEST VIRGINIA RURAL WORK
Barrett-Bald Knob Area
MINNIE NAY SETTLEMENT HOUSE, Benwood

ACADEMIC ACHIEVEMENTS AT KIRBY HALL

Kirby Hall in Austin, Texas is in a class by itself: it is the only dormitory sponsored by the Woman's Division to house women students of a state university. Entirely self-supporting, Kirby Hall is perhaps one of the least expensive dormitories connected with the University of Texas due to the small staff and the superb management of the director, Mrs. Irene T. Powers.

Recently *The Daily Texan*, the college newspaper, paid tribute to the high academic achievements of the student residents. Of the 109 girls who live in Kirby Hall, 38 per cent had a "B" average, or better, at the end of the semester. This unusual record is not just a one year attainment. It covers a five-year period and dates back to the establishment of a tutoring system. Graduate counselors hold regular office hours for the girls who wish help in languages and other subjects.

Before the counselors began this tutoring a library was established in Kirby Hall. Reference books and encyclopedias were purchased. Aids for Spanish, French, and German have been added to the library in recent years. These include records and games. At the request of the girls, French and Spanish conversation tables are designated for dinner once a week.

Mrs. Powers is understandably proud of her girls. She writes, "For the second year, we had 20 per cent of our girls on the Dean's honor rolls. Out of five seniors, two had Phi Beta Kappa standing and one was given an assistantship in Spanish. One of our former counselors received a $2,500 scholarship to finish her dissertation."

"However," Mrs. Powers concludes, "lest you gather that we are all 'egg heads' let me say I have made twenty-three bride's garters for our girls who married within the past year and will have many more to make before September."

KOREAN MISSIONARY

In addition to her other duties, Miss Jane Hull, a special-term missionary, teaches English Bible two evenings each week over HLKY, the Christian broadcasting station in Seoul, Korea.

WOLFF SETTLEMENT

Facts to Quote

Volunteers mean much to Wolff Settlement in Tampa, Florida. They help to enlarge and enrich the program. Also, they interpret the community to the staff and help to sell the program to the community. Sometimes their own needs are met as they work at the Settlement.

- within the year we have had 66 active adult volunteers
- of the total number, 28 are men, 38 women, and 33 are from the immediate neighborhood
- several teen-agers have given volunteer service regularly
- one volunteer for office work has given a total of 1,660 hours within the last eight months
- the number of people attending groups at Wolff Settlement over the past eight months averaged 4,270 monthly
- the people who use the facilities at Wolff Settlement have increased their giving more than 100 per cent within the year
- Wolff Settlement is an important piece in the mosaic of Tampa's Welfare Agencies. It is a neighborhood house serving the families in the Ybor City area of Tampa
- 11 nationalities are represented in our membership
- Wolff Settlement has served in this neighborhood for 67 years—as a school for 24 years and as a Settlement for 43 years
- the name Wolff Settlement derives from a person, Mrs. Eliza Wolff, who saw the need of a school for Latin children, and started one. Never underestimate the power and influence of one person!
- The purpose is

To strengthen family ties . . .
To broaden mental and spiritual horizons . . .
To foster good will and brotherhood . . .

CIRCLES *Worship and Program Suggestions*

MY COUNTRY

A MEDITATION *by* PEARL L. BOYER

Mrs. Boyer is a member of the Woman's Society of Humboldt Park Methodist Church in Chicago, Illinois

SOFT MUSIC: Hymn No. 77 (*The Methodist Hymnal*)

HYMN: "My Country, 'Tis of Thee" (*The Methodist Hymnal*, No. 489)

MEDITATION (*Members might be asked to look up and read the Scripture references,*[1] *instead of the Readers.*)

LEADER: How often we hear these words, "I'm thankful that I'm an American!" I, too, am grateful that my homeland is in the United states, and I cherish her *beauty, resources, security, opportunity, freedom,* and *democracy.* But even deeper is my gratitude for the opportunity to belong to the kingdom of God and to cherish its *beauty, resources, security, opportunity, freedom,* and *democracy!*

Let us envision the *beauty* of this Kingdom wherein love reigns, where fellowship abounds, and self-forgetful service flourishes.

SOFT MUSIC: Hymn No. 18 (*The Methodist Hymnal*)

LEADER: Let us enumerate its *resources*:

READER 1: The resources of this Kingdom are ever-available. In Luke 11:9 we read: "Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you."

READER 2: The resources are all-embracing. Matthew 6:33: "But seek first his kingdom and his righteousness, and all these things shall be yours as well."

READER 3: The resources are unrestricted. John 15:16*b*: "whatever you ask the Father in my name, he may give it to you."

LEADER: Let us sense the *security* of God's kingdom:

READER 1: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." (Psalms 91:1, K.J.)

READER 2: "The Lord is my rock, and my fortress, and my deliverer." (Psalms 18:2*a*)

READER 3: "And lo, I am with you always, to the close of the age." (Matthews 28:20*b*)

LEADER: Let us mark the *opportunities* of the Kingdom:

READER 1: "All things are possible to him who believes." (Mark 9:23*b*)

READER 2: "What is impossible with men is possible with God." (Luke 18:27)

READER 3: "I can do all things in him who strengthens me." Philippians 4:13)

LEADER: Let us feel its *freedom* —freedom from weights that hold us down, freedom for new growth, creativity, and becoming:

READER 1: "And you will know the truth, and the truth will make you free." (John 8:32)

READER 2: "I am the way, and the truth, and the life." (John 14:6*a*)

READER 3: "I shall walk at liberty, for I have sought thy precepts." (Psalms 119:45)

LEADER: Let us note its *democracy.* In the kingdom of God every member has ready access to the King, and can enter his presence for comfort, guidance, strength, and power.

READER 1: "Come to me, all who labor and are heavy laden, and I will give you rest." (Matthew 11:28)

READER 2: "Take my yoke upon you, and learn from me." (Matthew 11:29*a*)

READER 3: "You shall receive power when the Holy Spirit has come upon you." (Acts 1:8*a*)

LEADER: Why do I love this kingdom?

READER 1: I love its *Ruler*, God, the Father, all-beautiful, all-wise, all-powerful, all-good, all-loving!

READER 2: I love its *people*—persons of all races, nationalities, ages, and stations who with all their hearts seek the King and strive to do the will of the Father.

READER 3: I love its *laws*—few and effective: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." (Matthew 22:37) "You shall love your neighbor as yourself." (Matthew 22:39*b*) "I say to you, Love your enemies." (Matthew 5:44*a*)

LEADER: This is indeed a wondrous Kingdom! It is a precious privilege to be a member of it. It is truly worth the price as stated by our Lord, when he said, "If any man would come after me, let him deny himself and take up his cross daily and follow me." (Luke 9:23) May our hearts overflow with praise and thankfulness, and our lives be continuing prayers for His kingdom to come!

HYMN: "Praise My Soul, the King of Heaven" (*The Methodist Hymnal*, No. 77)

BENEDICTION: Verse 5, No. 355 (*The Methodist Hymnal*)

[1] All Scripture is from R.S.V. unless otherwise indicated.

QUIZ

Answers are in this issue of THE METHODIST WOMAN

1. **List deaconess vocations.**
2. **Name four missionaries in Africa and tell what they do.**
3. **Tours to Japan. Why?**
4. **Change in structure. Why?**
5. **New staff members. Name them.**
6. **Locate projects of Town and Country work in your area, if any.**
7. **"The world-wide Christian touch" —how was it given?**
8. **Identify Mrs. Ang, Virginia Bunn, Eva Crenshaw, Frieda Wirz.**
9. **A Children's Guild. What, where?**
10. **Factors to consider in program planning—(a) When a missionary is invited to speak, (b) When visual aids are used.**
11. **State qualifications for Secretary of Student Work.**
12. **Theme for National Seminar?**

"I LOVE THY CHURCH"

by MAUDE WHITE HARDIE

(An August circle meeting might provide an occasion for fellowship with another adult group of the local church, perhaps the members of one of the commissions. Circle chairmen may need to confer before inviting guests, to avoid overlapping.)

SOFT MUSIC: "O Spirit of the Living God" (*The Methodist Hymnal,* No. 182)

CALL TO WORSHIP: Hymn No. 182, first stanza

HYMN: "O Spirit of the Living God," stanzas 2, 3, 4

SCRIPTURE: Romans 12 (entire chapter or selected verses—Phillips' translation or Revised Standard Version might be preferred)

PRAYER: "For the Church" (*The Methodist Hymnal,* page 515)

HYMN: "O Where Are Kings and Empires Now" (*The Methodist Hymnal,* No. 384)

MEDITATION: The Local Church

What is the local church? "The local church is a connectional society of persons who have professed their faith in Christ, have been baptized, have assumed the vows of membership in The Methodist Church, and are associated in fellowship as a local Methodist church in order that they may hear the Word of God, receive the Sacraments, and carry forward the work which Christ has committed to his Church. Such a society of believers, being within The Methodism Church and subject to its *Discipline,* is also an inherent part of the Church Universal, which is composed of all who accept Jesus Christ as Lord and Saviour, and which in the Apostles' Creed we declare to be the holy catholic Church." [1]

What kind of local church would we like?

"Let us have a church that dares
Imitate the heroism of Jesus;
Seek inspiration as he sought it;
Judge the past as he;
Act on the present like him;
Pray as he prayed;
Work as he wrought;
Live as he lived.
Let us have a church for the whole man:
Truth for the mind,
Good works for the hands,
Love for the heart;
And for the soul, that aspiration after perfection,
That unfaltering faith in God,
Which, like lightning in the clouds,
Shines brightest when elsewhere it is most dark." [2]

HYMN: "I Love Thy Kingdom, Lord" (*The Methodist Hymnal,* No. 379)

DISCUSSION: Selected topics appropriate to local church situation

Suggested topics for discussion:

1. How many ministers, missionaries, and deaconesses have gone out from our local church during the past 25 years? What accounts for such a record? Where are these persons stationed? What contact do we as a church maintain with them? How can we better present to our young people these avenues of Christian vocation?

2. When was the most recent visitation program conducted in the neighborhood of our church? Has the population changed since this was done? Are there unchurched people in the neighborhood? How could our church program better meet the needs of the community?

3. In our desire for new members, are we neglecting the old members? How much effort is made to ascertain special interests and abilities of less active members and to enlist them in service?

4. Is our church budget really "balanced"? That is, is it well proportioned as to the way the money is used? Just where and how is stewardship of all of life—not minimizing the financial aspect—specifically and attractively presented? Is the meaning and practice of tithing clearly understood?

5. Is there a tendency to think of missions as primarily "woman's work"? How can this be corrected? How can we become as familiar with the world program of The Methodist Church as the members of Woman's Society and Guild are with the work of the Woman's Division?

(*Group may form a friendship circle for closing hymn and benediction.*)

HYMN: "Blest Be the Tie" (*The Methodist Hymnal,* No. 416)

MIZPAH BENEDICTION: "The Lord watch between you and me, when we are absent one from the other."

SOCIAL HOUR

QUIZ

(See page 31)

"Getting to Know You"—references in THE METHODIST WOMAN to the following workers of the Womans' Division mentioned in the *Prayer Calendar* for August and September:

Dorothy R. Hubbard, September, 1958, page 9; May, 1958, page 25.
Mabel M. Metzger, June, 1959, page 13.
Gertrude Feely, July-August, 1959, page 10.
Mamiej Chandler, April, 1958, page 11.
Margery Mayer, April, 1959, page 6.
Anne R. Peavy, April, 1959, page 6; October, 1957, page 8.
Vera Falls, July-August, 1959, page 29.
Gwendoline Narbeth, December, 1958, page 25.
Bessie O. Oliver, April, 1958, page 7.
Barbara E. Campbell, November, 1958, page 19.
Celia Cowan, November, 1958, page 23.
Alberta Tarr, January, 1959, page 9.
Peggy Billings, January, 1958, page 7.
Edith Lacy, May, 1958, page 9.
Josephine Kriz, April, 1958, page 8.
Helen Loomis, January, 1958, page 13.

On September 17, the Associate Secretary of Youth Work is to be remembered in prayer. She is Miss Allene May Ford. See May, 1959, page 46.

[1] ¶102, *Discipline,* 1956.

[2] "The Christian Church," by Theodore Parker, No. 524, p. 336, *New Hymnal for American Youth,* Appleton-Century Co., Inc., New York, N. Y. Used by permission of Fleming H. Revell Company, owner of copyright.

department of CHRISTIAN SOCIAL RELATIONS

Dear Friends:

This issue of THE METHODIST WOMAN will probably find some of you on vacation and others operating on your limited summer schedule in your Woman's Society and Guild. But many of you will be going "full steam ahead"—carrying the ball in the heat of the day! Regardless of your schedule, the matters discussed on these pages will be of great concern to all of you either *now* or *later*.

First we would like to remind you that the following two pages will call your attention to the fact that fall elections are just around the corner! Preparation for *November 3* may be very important in *your* community. Local, state, and national issues may loom large on your calendar—but keep in mind with new urgency the well used slogan that "All action is local." Its application is illustrated in the suggestions for Citizenship Brunches on the following pages.

Your attention is again called to the new resource now available through "Contact"—a service that reaches you twice each month for a cost of only $3.00 for a yearly subscription. It may be ordered from the Distribution Department, 100 Maryland Ave., N. E., Washington, D. C. This resource will be specially useful for the Commission on Christian Social Relations in your local church.

You may also wish to secure "Memo" for regular legislative information. Note the *box* on this letter page.

Your plans for U.N. Day (or U.N. Week!) observances take on new significance this year because the study of *The Role of the United Nations in World Affairs* will be held in many local churches during the fall months. The observance of U.N. Day provides a "handle" for initiating this study. It may even prove to be just the medium you need in order to secure the interest and cooperation of other groups in your own church, as well as other churches and even community groups with concerns in this field. You will want to note especially page 35 of this issue of THE METHODIST WOMAN. These suggestions for beginning your plans for U.N. Day observance are very important. Additional suggestions will be published in the September issue.

Many of you are seeking good, challenging resources for use in your circle programs. One suggestion which might meet the needs of many such groups is the new study and discussion guide *Employed Women and the Church,* by Cynthia Wedel. (Available at Literature Headquarters for 35 cents.) It could serve as a basis for four valuable timely discussions in your circles, or in extra meetings of Guilds or Societies. Why not plan such meetings when Guilds and Woman's Societies (*Circles*) can meet together? The changing pattern of employment of women in most of our communities makes this kind of discussion a "must" for many of us!

Finally this very important question! Who is going to *The Methodist Conference on Human Relations* from your conference, district, or local church, Woman's Society or Guild? *Are you going?* Have you sent your $5.00 registration to Dr. A. Dudley Ward, 740 Rush Street, Chicago, Ill? The deadline may have passed—but try it!

Place: Southern Methodist University Campus, Dallas, Texas.

Time: August 31-September 4, 1959.

Cost: $22.50 for room and meals plus your travel.

All of these matters and others of equal importance (some of which are in the new *Activities for 1959-60* free for postage from Literature Headquarters) will be the concern of you and your Committee on Christian Social Relations as you plan your activities. God will strengthen our hearts for all these tasks—and more!

Sincerely yours,

THELMA STEVENS
MARGARET R. BENDER
THERESSA HOOVER

"Memo"

ARE YOU A SUBSCRIBER?

A publication of the Washington office, National Council of Churches, 122 Maryland Avenue N.E., Washington, D. C. Issued twice monthly, except August-September. $1.00 annually. Up-to-date information about the federal government. An account of legislative and other government processes. December *Memo* previews annually major congressional issues.

Send It to U. S. Committee

Confusion has arisen regarding contributions to UNICEF work. Contributions from individuals are tax deductible when they are sent to the U. S. Committee for UNICEF, United Nations, New York, to be forwarded by them to UNICEF.

CITIZENSHIP BRUNCH GOES LOCAL

AN "off-election" year offers a good opportunity to concentrate the Citizenship Brunch, which has become so much a tradition in many Woman's Societies of Christian Service, on local issues. How much do you know about the legislative and administrative picture in your community? How many people vote through the budget for your schools? What kind of housing code does your community have? What legislative restrictions exist in regard to sale or service of alcoholic beverages? A good deal of time could profitably be spent on this and other issues which affect the local community.

Planning for the Brunch

One of the first things that you will need to do is to get your Christian Social Relations Committee together to make a list of the things which are important to discuss in regard to your community. To the questions asked above could be added ones related to police and fire regulations and to community facilities such as libraries. After your list is reasonably complete, you might want to assign to each member of the committee one of the particular areas for investigation.

At a second meeting, you could begin to put on paper specific plans for the things that seemed most important to emphasize in the brunch. Speakers might be secured from the school board, the town committee on planning, the recreation commission or committee, the police department, the fire department, and the library. If reports of research on some of these subjects could be made also by the women themselves, the ones after that might be planned as a profile of your community.

The ideal community profile according to your own standards might occupy one half of a poster drawn in large outline on poster or newsprint paper. This ideal profile probably would include adequate facilities in all the fields mentioned for all the groups in your community. A second profile which might represent your community could be constructed bit by bit as reports and speeches were made. It would be interesting for the audience to judge whether this profile was deficient in some of the things which were represented in the ideal. Such a process as this requires careful thinking ahead of time. It might be wise to interview a number of people in the community and find out how adequate they think the services are for everybody.

Publicity

A program of this sort ought to stir up a good deal of interest among your church members. You might try, in addition to announcements sent to all the organizations of the church, asking your pastor to include key questions in the bulletin for several Sundays before the citizenship brunch. Such questions might be "How Is Our School Board Elected?" "What Percent of Our Town Votes for School Board Members?" The town newspaper would certainly be willing to carry an advance story featuring any community officials who were going to report to your brunch.

Plans for Action

Your brunch might be interesting but it certainly would not be effective if it did not culminate in some sort of plan for improving conditions in your community. If you do not have a housing code that seems satisfactory, the action might point toward the development of such a code. If you find that few in your group have understood the process by which your community governs itself perhaps you should interest someone in getting out a little booklet on the subject. If you are not satisfied with the way the juvenile offenders are handled perhaps the group would like to suggest, after some consultation with experts in the field, legislation for improving this. If your scrutiny of the community's laws and ordinances reveals the fact that there seem to be a good many of them that are outmoded, perhaps you would like to suggest housecleaning and modernization in that field.

You will find the League of Women Voters a helpful resource in respect to these plans. If you have a League in your community, they may have done a "Know Your Town" survey. If not, the state headquarters can offer you advice and suggestions. If you feel that minority groups do not enjoy proper access to housing and recreation in your community, you might want to approach the Urban League for help and advice.

Questions That Need Investigation

1. Alcohol Provisions. If yours is not a "dry" community you may want to determine whether there are provisions regulating the distance that buildings selling alcoholic beverages must be from schools and churches. Is this strictly enforced? How many package liquor store licenses can be secured? How many licenses for liquor service in restaurants and bars can be granted? Is the number that is on the local list being strictly observed? Are all rules regarding service to minors strictly enforced?

2. Schools. What is the legislation covering your schools? How are members of the school board chosen? How is the budget prepared? How many children are in each class? How adequate are the recreational facilities? What salaries, pensions, and other benefits do your school teachers enjoy? How does this compare with com-

pensation in other lines of work in your community?

3. Highways. What are the speed limits in your community? Are they realistic? Are they adequately enforced? Are there unprotected places where school children must cross? How high is your accident rate? What is being done to lower it? Are children below age for driving licenses allowed to drive in town when their parents are known to the police?

4. Library Facilities. Is your library adequate for the needs of the community? (If you are in doubt about this consult the American Library Association for standards by which to judge.) How is it financed? If community responsibility and funds are involved, how are members of the library board chosen? How can a citizen express interest or dissatisfaction with the library?

5. Taxes. What types of taxes are paid by the individual? How is the tax rate for real estate taxes determined? What is the process of assessing the value of real estate? How often are these assessed values changed?

6. Recreation. Are there an adequate number of places for children to play, both for young children in safe, protected spots and for older children at places where ball games can be conducted without danger to younger children? Are recreation facilities open to all in the community? Are there adequate provisions for varied types of recreation such as swimming, folk dancing, recreational programs for teen-agers? Are all the facilities available in churches, community centers, Boy and Girl Scout headquarters, adequately used? Are various community programs well enough coordinated so that duplication is avoided and enough recreation is available at times for everyone?

7. Community Services. Are community services such as a street repair, garbage and trash collection, adequate and provided on an equal basis for all sections of the community?

8. Fire Protection. What type of fire protection does your community have? How is it financed? How are the fire codes in which individual households are involved, made and enforced?

9. Housing. Is there a planning board for your community? How is it selected? Is housing available to everyone in the community on an equal basis? Is there a housing code? What are its provisions? How well are they enforced?

Decorations

An interesting way to make your tables distinctive might be to use the Citizenship Brunch placemats (Literature Headquarters, 3 cents; 10 for 25 cents) as place cards. These figures could either be cut out from the mats themselves or drawn and mimeographed on colored paper. Across each figure, depicting the early days of the woman's suffrage movement, might be fastened a slip of different colored paper with the slogan, "Let's Make Our Community More Modern." An appreciation of how difficult the battle was to gain votes for women and the obligation that gives us to "Make Your Vote Count" could add inspiration as well as amusement to your brunch.

The head table might be provided with a model of your community showing roads, housing areas, recreation, etc. Red question marks could be placed on spots that you consider need inquiry. In order to emphasize these, you might cut the question marks out of red construction paper and fasten them so that they are clearly visible as hanging over each of the affected areas.

TIME TO PLAN FOR UNITED NATIONS DAY AGAIN

If an effective program for U.N. Day is to be held, planning needs to begin before the fall to allow time for ordering materials and making arrangements. The September issue of THE METHODIST WOMEN will carry suggestions for a program for a U.N. meeting. This month we want to suggest three additional activities that can be individually undertaken, and which will need special promotion.

The "U.N.—We Believe" Emblems. How many people really believe in the U.N. sufficiently to do something about it? Perhaps you'd like to do a little experiment to see what is true in your community. The U.S. Committee for the U.N. has materials which can be used. Small, attractive windshield stickers could make a census of parked cars interesting during October. Blue seals "U.N.—We Believe" are available and could make a real U.N. witness if they were pasted on each letter written by a U.N. supporter during U.N. month. A set of large posters carrying this same slogan in the five official languages could form the basis of an attractive window display for the period preceding U.N. Day,

particularly if they are backed by blown-up U.N. photographs, books, and pamphlets about the U.N., flags or other decorative materials.[1]

An International Dinner

Perhaps one of the most meaningful things that we can do for U.N. Day is to create a tradition of eating internationally on U.N. Day. Last year the President's family celebrated U.N. Day with an international dinner. The dinner might feature foods from several countries. Almost any recipe book will yield some suitable foreign recipes. If you want a larger variety you may be interested in the new edition of the U.N. Cookbook, available at $1.50 from the U.S. Committee for the U.N.

The table can be made colorful with paper flags of the member nations, $1.00, U.N. napkins printed in five colors—100 for $1.00, and place mats showing four different scenes from the U.N. headquarters in full color—$1.00 for a set of 20. All of these can be obtained from the U.S. Committee for the U.N., address below.

The family conversation that goes on around the table on this occasion will be important in building the tradition. Use *Making the United Nations a Part of Family Life** for suggestions. The U.S. Committee will send you copies of a flyer on a U.N. Day Family Meal —1 to 50 copies free if you want to promote the idea.

A U.N. Information Center

Each year an increasing number of communities set up an information center which is open during the entire week preceding U.N. Day. Enthusiastic reports indicate that the volunteers who service such a center, the store or bank that donates the space, and the community itself usually has a rich experience out of it. Sometimes the experience is so good that plans are made to continue the center on a year-around basis. If you wish to set up such a center here are steps that you might wish to take:

The women of the Chattanooga District admiring a transparent silver world containing within its circumference the flags of the United Nations and topped with the flag of the United Nations itself. This centerpiece was a feature of the coffee hour to which the district secretary of Christian Social Relations, Mrs. Claude Barker, invited the presidents and the secretaries of Christian Social Relations in her district. Shown with her are Mrs. R. W. Flagel, district president, Mrs. Byron Vowell, Mrs. R. Bruce Shipley, and Mrs. E. W. Covington.

1. Get together a committee representing as many as possible of the organizations in your town that have showed interest in the U.N. or whose national organizations have a position in support of it.

2. Find someone who will loan space for a center.

3. Get official endorsement for the project from town authorities and give this endorsement wide publicity.

4. Secure materials to distribute free or for sale. The U.S. Committee for U.N. will send you a list of material that can be ordered from them. The American Association for the U.N. also has a list. (345 E. 46 St., N. Y. 17) Woman's Division Literature Headquarters publishes a number of items on the U.N. including two free pieces. Other sponsoring organizations will have pieces of material produced by their national organizations which they may wish either to donate or place on sale. Consult the *Guide for Contemporary Man and the U.N.** (35 cents) for a listing of other U.N. materials available from other sources.

5. Place the responsibility for decorating the center in the hands of a small committee.

6. Appoint an active publicity committee that will see that notices about the center are sent to all community organizations, placed in the newspapers and perhaps even delivered to homes.

7. Involve the public schools in the plan. Arrange with school administrators for special times when school children can visit the center. Arrange a poster contest and exhibit the results at the center. Invite "junior information officers" appointed by school classes to serve with adults at the center.

[1] These materials can be ordered from the U. S. Committee for the U.N., 816 21st Street N.W., Washington, D. C. Stickers for car windows—25 for $1.00; seals for letters—100 for $1.00, 500 for $4.00, or 1,000 for $7.00; posters in five official languages of the U.N.—set of 5—$1.00.

* Available from Literature Headquarters.

ORGANIZATION and PROMOTION

H. DORCAS HALL, *Executive Secretary of the Section of Education and Cultivation*
HELEN L. JOHNSON, *Secretary of Promotion*

HOW TO DEVELOP IDEAS

New products start with an idea. The solution to a problem demands an idea. Very little happens in business without ideas. So also a successful meeting of the Woman's Society of Christian Service must begin with ideas.

Many people do not stop to think how ideas grow. In every field articles have been written about the process, and they are all essentially the same. The process is a cycle, and the steps have various names.

Steps to creative ideas:

1. Definition of goal
2. Gathering information
3. Selection
4. Match ideas with goals
5. Frustration
6. Insight
7. Evaluation

1. Definition of Goal

All of us have ideas. Some of our ideas are not very clear and are to no purpose. In the Woman's Society of Christian Service we have a purpose. When we are looking for ideas for better meetings, a good place to start is with our purpose. If we keep the purpose before us, our minds won't wander to meetings that are outside our field. We know what we should try to accomplish.

2. Gathering Information

Then we should gather information on the subject. Many new thoughts will come to your mind on how to make the meeting successful. Some of them may seem to be of no value, because they are quite contrary to the purpose. Maybe they will help clear up misunderstandings, because they will lead to gaining new information.

At this point a committee is helpful, because discussion or "brain-storming" by several people gives to the group many different kinds of ideas. None of the ideas suggested should be judged nor criticized. All the ideas should be noted, preferably on a blackboard. These ideas can then be combined or modified. Maybe they will be completely reversed or turned around. Some may be thrown out, and some new ideas developed to substitute for the earlier ones suggested. Let your imagination go to work. Put all your ideas on the board. Then, next to each, write down another, maybe a contrary idea. Combine and build, even when they are ridiculous. And refrain from judging at this stage. Now you want all the ideas possible—many will be quite irrelevant, some will be "half baked" —but, from these, additional thoughts will come forth. Don't be afraid of criticism at this stage.

3. Selection

Now is the time to select the most promising ideas and study them thoroughly. It is possible that "the" idea may appear at this point. If not, keep on looking from every point of view. If one idea does not "stick" out, list two or three of the most satisfactory and go on.

4. Match Ideas With Goals

Maybe you have been looking for the wrong kind of ideas and need to start over. Or maybe you need to see what is necessary to make your ideas work. Look for obstacles. Figure out what criticisms are likely to develop and be prepared to answer them. Criticism may come from misunderstanding, so be clear in your explanations. These will help you see the problem from every angle.

5. Frustration

You know there are weaknesses in your ideas, you are not completely satisfied, you become frustrated and confused. Some people quit at this point. They give up the search for the superior idea. This shouldn't happen if you will realize that you may be tired, that there are so many ideas in your mind that you need to rest and let the ideas "play around" in your subconscious mind. The conscious mind becomes fatigued, but the subconscious has a great potential on which to draw. It can help to clear up confusion. Leave the whole thing for awhile. After a rest, the ideas seem to fall into order. You feel inspired.

6. Insight

Your ideas become quite clear, and you are ready with what seems better ideas, more clearly worked out. Be sure to jot them down so you won't forget them!

7. Evaluation

Sometimes this step is neglected. People think when the bright ideas have come, that is it! Evaluation is very valuable and very practical. After you have "slept on" the ideas, it is well to look them over in relationship to the goal. When you are ready to stand by them, accept them. They can be modified if necessary, but they should have your support and be put to work. Don't waste them, put them to work. Explain them to the group. Listen to criticism of your ideas and try to help the group see what you have in mind. Be clear and be sure of yourself but do not be "set!" Be sure to get your ideas into action. Your meetings will begin to show improvement as soon as you use the ideas you have worked out in this manner.

—H. D. H.

WILL YOU BE OUR SPEAKER?

WHEN one thinks of the missionaries who make talks to the Woman's Society of Christian Service and other organizations of the church, as well as to many other organizations, one is impressed by the impact they make. The responsibility of the secretary who plans for these missionaries is great. The content of the message is very important; but, if other factors related to the presentation are not cared for, the value of the speech may be lost. There are certain mechanics that can hinder the influence of the message unless carefully planned and executed. The following are some suggestions to help the secretary, or program chairman, and even the listeners.

1. Ask the missionary as early as possible. If it is important to have a missionary speak, it is important to plan for her well in advance. Usually you know what your program is to be for the next year and when you want a missionary. Ask for her as far ahead as possible. Let her know and remind her of the date as it approaches.

2. When you ask a missionary to speak, be sure to give her complete information as to date, place, time of meeting, length of speech. A personal note helps to establish rapport with the missionary.

3. Be sure to ask the missionary to speak on a definite subject related to her work. Never suggest that she speak on "just anything." Let her know what the rest of the program is to be and the theme of the meeting. The missionary should be asked to speak at a time when she will make a definite contribution to the program. Therefore, it would be helpful to send her a copy of your yearbook so that she can see the picture as a whole.

4. When you have told the missionary that she will have a certain length of time, see that she has it. Plan the whole program carefully. Start on time. If there is to be a business meeting with reports, plan it carefully and watch the time. Be willing to adjust the meeting to the speaker. Don't expect her to cut her talk because the business ran over time and it is getting late. Dispense with as much business as possible when you have a missionary to bring valuable information.

5. Be sure that the music does not take the time of a speaker. Have special music on the program some other time. Perhaps one hymn or one stanza of a hymn will let the audience know that the speaker is the "Special" for the day.

6. It often helps to change the order of the service, leave out something, vary the plan. Decide what the purpose of the meeting is and plan accordingly. People have come to hear the missionary. Let them hear her!

7. Plans should be made for the missionary also. She has come for this meeting. Arrange for her transportation. Introduce her to as many as possible but especially to the ones in charge. In presenting the speaker to the audience, be sure to give significant information about her. Remember that you have asked her to come. You have asked her to bring a message. Have the lectern or table where it is convenient. See that the loud speaker works, is adjusted and everything in order *before* the meeting begins. See that the room has been aired. Ask the audience to sit up front. Make this a habit. It always helps.

8. Listen to the speaker! The attitude of the audience affects the speech of the missionary. A good listener is an inspiration to a speaker. If someone has to leave early, she should sit toward the back. If a group is to leave early, the speaker should be informed.

Some Suggestions for the Speaker

Pray for guidance in the preparation and presentation of your talk.

Prepare over a long period.

Know your community. Know the makeup of the community.

Be sure that your illustrations will be understood.

Sift your material, organize it, test it. Do not generalize. Be practical and realistic. Be sure that everyone will have something to take home.

Be sure that you will inspire someone to want to serve as a missionary.

Keep your outline clear. Speak confidently.

Stay within the time.

Dress comfortably and inconspicuously.

Pitch your voice so you can be heard.

Don't start with an apology.

Establish a point of contact with the audience.

Conclude your talk—don't stop because your time is up.

Summarize. It helps the audience remember your message.

A speaker never overcomes nervousness in appearing before an audience. If she does, she has not taken her assignment seriously enough. If you have prayed for guidance and have prepared conscientiously, then you can be confident that your message will bring help and blessing to your audience.

—H. D. H.

UTILIZATION OF VISUAL AIDS

by

BARBARA E. CAMPBELL

Assistant, Office of Visual Education

"DON'T worry about planning a program next month; we've ordered a film"! When we hear a statement like this, we shudder! We know that the vacuum in planning is going to result in a less-than-ideal film showing.

Good programs don't "just happen." They are the result of advance preparation and careful planning. This is especially true when audio-visual materials are one element in a total program. Increasing numbers of Woman's Societies and Wesleyan Service Guilds are using visual aids to enrich monthly programs and circle meetings. Since films and filmstrips are planned with varying purposes (to inform, to motivate, to inspire), this preparation and planning is a necessity if maximum effectiveness is to be achieved.

As the Committee on Program meets to plan for the year ahead, the use of audio-visual materials should be carefully considered. The *Program Book* contains a monthly listing of recommended films and filmstrips; and other audio-visual listings have been prepared. (See pages 56-57, May WORLD OUTLOOK; pages 28-29, June, THE METHODIST WOMAN; "Enlarged Listing"; [1] and "Techniques for Using Audio-Visuals." [1])

Projected audio-visuals can be used to create realistic and vivid impressions, increase and heighten interest, and stimulate thought. However, we admit it is not a good idea to use them at every meeting. Films and filmstrips should be selected on the basis of appropriateness, availability of equipment (and projectionist), and budget. The Committee will want to appoint a person or subcommittee with responsibilities for ordering and previewing the film, planning room arrangement and film presentation, and follow-up.

Preparation

1. Order the film or filmstrip from the proper source. Most films are available from The Methodist Publishing House serving your territory; and other distributors are clearly indicated.

(a) Place the order at least a month in advance.

(b) Specify the date the picture is to be shown and alternate dates if a substitute film is not desired.

(c) On rentals, list two possible substitute films.

(d) Specify color or black and white.

2. Preview the film with the subcommittee and study the suggestions in the Leader's Guide. (The Publishing House mails a copy of the Guide with each confirmation of a film order.)

3. Determine room and equipment arrangement.

(a) Keep audiences from being too far on either side of screen.

(b) Check ventilation with windows darkened.

(c) Test lights to be sure projector has power when the house lights are turned out.

(d) Arrange for someone to turn out lights and start projector on prearranged signals.

4. Consider using hymns or other worship aids preceding or following the film.

Presentation and Follow-Up

1. Complete all necessary mechanics of projection before the group assembles. (Focus, sound level, etc.)

2. Know the place of the film in relation to other parts of the program.

3. Prepare the group for the picture by stating the purpose of the film.

(a) Emphasize major ideas to be conveyed.

(b) Suggest points to look for.

(c) Suggest follow-up procedure that will be used at the close of the film.

4. Use the follow-up procedure previously announced. The techniques will be determined by the function of the film.

(a) Allow time for questions and discussion.

(b) Clarify any misunderstandings.

(c) Relate information in the film to the interests of the group and to other lessons and programs.

Non-Projected Visual Aids

Records, maps, picture packets, posters, and displays are the most frequently used nonprojected audio-visuals. The *Program Book* and the audio-visual listings previously mentioned include such materials. These less expensive visual aids can be adapted to your local situation and greatly enrich your programs. For a more comprehensive discussion of the use of audio-visuals, see *How to Use Audio-Visuals,* ($1.00) [2] by John Bachman and *Church Use of Audio-Visuals,* ($2.50) [2] by Howard E. Tower.

Report Blanks

Two local officers of the Woman's Society, the Vice-President and the Secretary of Promotion, have audio-visual questions on their report blanks. Since the Secretary of Promotion is not a member of the Committee on Program, she will need to confer with the Vice-President when making out her reports. We prefer to have films and filmstrips reported by title. This enables us to know how widely the productions covered by our office budget are being used.

[1] To be distributed through the Jurisdiction Schools of Missions and Christian Service. Single copies free on request from the Office of Visual Education, 150 Fifth Avenue, New York 11, N. Y.

[2] Available from The Methodist Publishing House serving your territory.

A SUCCESSFUL DISTRICT MEETING

RECENTLY we received a letter from Mrs. George Blinkhorn, a district president in the Oregon Conference Woman's Society of Christian Service. She wrote: "Last week we had a very successful district meeting with a different type of program. I thought you might wish to share the idea through the pages of THE METHODIST WOMAN. In the morning session we divided into four groups. Each group was to think of itself as a Woman's Society with a problem. Each group was given a description, a case study. The group was asked to locate the problem and decide upon a solution for it and to be ready to demonstrate the solution in the afternoon session.

"The solutions were presented through role-playing, light dramatizations and skits. We felt it was very successful because of the group participation and the new women who took part in both the morning discussion and afternoon reporting.

"This was not the entire program because four people spoke briefly on some part of the purpose of the Woman's Society. These speeches followed the afternoon reports. Many said they had never received so many ideas to take home for use in meetings of the Woman's Society."

Let it be clearly understood that the case studies are only proposed as ideas which have worked. Any district committee desiring to use this suggestion would change the descriptions to fit some of the outstanding needs within their situation. This applies, of course, to the name of the town also. The number of case studies would vary depending upon the total number to be divided into smaller groups.

The leaders for the groups must be chosen carefully. They should know well in advance just what is expected of them. They should be persons who speak easily because the leader will be responsible for seeing that the afternoon reports are presented well. This does not mean "making a speech" but rather being able to speak when necessary in introducing the report, or sharing in the method of reporting selected by the group. It is to be expected that the leaders will participate some way in the afternoon session when the reports are given.

Four Case Studies

Number One Disunity, Oregon

A small but growing community with new people moving into the area. Membership in the church and the Woman's Society has remained about the same. Very few new members have joined over the years. The Society meets regularly but usually the same persons attend. Each month a different member of the executive committee arranged for an outside speaker. This is the program. Because the women are too busy to stay for a long meeting, business meetings are perfunctory and decisions which must be made are made by the officers. Women leave hurriedly after the speaker finishes. There is no great difficulty in securing officers and secretaries but each works alone and secures any assistance she needs from her friends. Women take turns supplying flowers for the Sunday morning church service and working on any other tasks. They feel this is the quickest and most efficient way to get things done.

Number Two Shallows, Oregon

A large church and Society in a rapidly growing community. Both the church and the Society are very active. The church has many meetings in which the Woman's Society assists in many ways. Refreshments are served each week for the several MYF groups. Many potluck suppers are held to enrich and develop fellowship. The monthly meeting of the Society are luncheon meetings with a featured speaker. Because many find it necessary to leave after lunch, business matters are usually handled during the meal time. Most of the circles do not have regular programs but the women enjoy the time together. Attendance has been poor at the Day Apart services so this year a period of time has been planned for worship to be added to the regular monthly luncheon. The Secretary of Spiritual Life gives a short message at each monthly meeting.

Number Three Apathy, Oregon

A good-sized church and Woman's Society. Almost all women join the church and the Society. Many do not attend either regularly. Most members pledge and the level of giving is high. All moneys are voted from the budget. An amount is placed in the budget to take care of "worthy causes" in the community and the treasurer is authorized to use these funds in meeting community needs. The Society was asked to help staff a Youth Center in the town but declined because the women felt this could be handled by the P.T.A. The group planned to send delegates to a workshop on foreign relations but could not find anyone willing to go. No one felt capable of participating in a conference on such a difficult subject.

Number Four Honetown, Oregon

A small but active Woman's Society devoted to the local church. The Society pledges to the local church budget and buys all the furnishings for the

parsonage. Many fund-raising projects are held for this purpose. The women also have regular work parties to paint, clean, and do needed chores. At the monthly meeting most of the time is devoted to making plans for these projects. The Bible study course is the only course offered each year. The women who attend enjoy it but attendance is small. An effort was made to schedule the foreign mission study last year but it was canceled because it conflicted with plans for a meeting to make drapes for the social rooms.

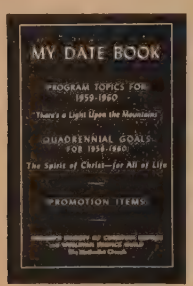
Each group was given three questions to consider in deciding upon a solution to the problems:

Does this Society have a problem? What is it?

What might they do to try to alleviate it?

What specific techniques could you demonstrate this afternoon?

MY DATE BOOK


MY DATE BOOK
PROGRAM TOPICS FOR 1959-1960
"There's a Light Upon the Mountains"
QUADRENNIAL GOALS FOR 1956-1960
The Spirit of Christ—for All of Life
PROMOTION ITEMS

Secretaries of Promotion will find useful information in this leaflet. For example:

The Purpose of the Woman's Society of Christian Service
Concise form easily available for groups and members to use in study sessions.

Quadrennial Goals and Fields of Work
Facts can be checked at a glance.

Committee on Finance
Suggestions and responsibilities relative to financial promotion

Space for Listing—
Officers
Circle and Committee chairmen
Members

Calendar of Activities

CHILDREN'S WORK: Work on file for missionary resources and other materials needed for general information.

CHRISTIAN SOCIAL RELATIONS: Begin plans for Citizenship Brunches and U.N. Day observance.

LITERATURE AND PUBLICATIONS: Order materials for the study of "Role of the United Nations in World Affairs." Begin thinking of the October drive for renewals to THE METHODIST WOMAN and WORLD OUTLOOK.

SUPPLY WORK: Plan and carry through on some Christmas Supply Work. Send the overseas portion *in cash* through the regular channels of finance.

MISSIONARY EDUCATION: Acquaint the Society with the study plans for 1959-1960 in such a way as to arouse interest. (See page 2.) Plan in detail for the study, *The Role of the United Nations in World Affairs.* As members of Committee on Program be ready to offer suggestions.

PROMOTION: Think through suggestions received at summer school and formulate plans. Work with president in getting necessary committees together. Consider ways to reach women who are new in the community and are potential members. Read a good book on leadership.

SPIRITUAL LIFE: Order cards and plan the promotion of the Fellowship of Intercession. See page 20 in this issue. Give special attention to the cultivation of Prayer Groups.* See packet leaflet on Prayer. As a member of the Committee on Program be prepared with suggestions for use of Spiritual Life materials.

STATUS OF WOMEN: Bring Service Activity cards up to date. Share information from these cards with the Committee on Membership and Committee on Program so these committees might include women not now being used.

STUDENT WORK: Suggest and urge that students be used in summer church program—in choir, vacation church school, teaching in church school. Encourage students to give their lives in world mission of the church at home or abroad. (Order Methodist Service Projects.*) Subscribe to the student magazine, *motive.* Order from P. O. Box 871, Nashville 2, Tennessee.

TREASURER: Ask for time to present the Annuity Plan of the Woman's Division to the Woman's Society. See page 51.

VICE-PRESIDENT: Present program plans for the year to your Executive Committee for approval. Have *My Date Book* * completely filled out and ready for distribution.

YOUTH WORK: Suggest that members of the MYF who attended assemblies, camps or institutes share their experiences and use ideas they received to strengthen Christian Outreach in the MYF. Encourage members of the MYF to visit missionary enterprises within the bounds of the conference or nearby.

WESLEYAN SERVICE GUILD: Work with the minister and the Woman's Society in making plans for Guild Month in January. Recruitment for missionaries and deaconesses is the Guild emphasis for the year. Make plans in your unit for promoting this. Use page 28 for poster.

(Order Freer's *Prayer Groups,* 35 cents, from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.)

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*
MRS. CHESTER B. KNAPP, *Assistant to Secretary*

ADDITIONAL BOOKS FOR READING CIRCLES AND LIBRARIES

Non-Fiction

Anderson, Bernard W., *Rediscovering the Bible.* New York: Association Press, 1951. $3.50.

Ashmore, Ann L., *The Call of the Congo.* Nashville: The Parthenon Press, 1958. $3.00.

Ashmore, Ann L., *NorthAfrica—Land of Destiny.* Nashville: The Parthenon Press, 1959. $1.50.

Berry, Ruth M., *To Enjoy God* (A Woman's Adventure in Faith). Philadelphia: Muhlenberg Press, 1956. $3.50.

Blair, Edward P., *The Bible and You.* New York, Nashville: Abingdon-Cokesbury Press, 1953. $2.00.

Boles, Chester, *Africa's Challenge to America.* Berkeley: University of California Press, 1956. $2.75.

Brown, Robert McAfee, *The Bible Speaks to You.* Philadelphia: Westminster Press, 1955. $3.00.

Burrows, Millar, *The Dead Sea Scrolls.* New York: Viking Press, 1955. $6.50.

Buttrick, George A., *Sermons Preached in a University Church.* New York: Abingdon Press, 1959. $3.75.

Calverley, Eleanor T., M.D., *My Arabian Days and Nights.* New York: Thomas Y. Crowell Co., 1958. $2.95.

Carmichael, Patrick H. (Editor), *Understanding the Books of the New Testament.* Richmond: John Knox Press, 1952. $2.50.

Casteel, John L., *Rediscovering Prayer.* New York: Association Press, 1955. $3.50.

Clinebell, Howard J., Jr., *Understanding and Counseling the Alcoholic.* New York: Abingdon Press, 1956. $3.75.

Coffin, Henry Sloane, *Joy in Believing.* ed. by Walter Russell Bowie. New York: Charles Scribner's Sons, 1956. $3.75.

Faris, Donald K., *To Plow With Hope.* New York: Harper and Brothers, 1958. $3.75.

Farwell, Byron, *The Man Who Presumed.* New York: Henry Holt and Co., Inc. 1957. $5.00.

Finegan, Jack, *Beginnings in Theology.* New York: Association Press, 1956. $3.00.

Fromm, Erich, *The Art of Loving.* New York: Harper and Brothers, 1956. $3.00.

Grant, Frederick C., *An Introduction to New Testament Thought.* New York, Nashville: Abingdon-Cokesbury Press, 1950. $4.75.

Grant, Frederick C., *The Gospels: Their Origin and Their Growth.* New York: Harper and Brothers, 1957. $3.75.

Hall, Clarence W., *Adventures of God.* (A senior editor of *Reader's Digest* makes a trip to see at firsthand what Christian missionaries are doing.) New York: Harper and Brothers, 1958. $3.75.

Heard, Richard G., *An Introduction to the New Testament.* New York: Harper and Brothers, 1950. $3.00.

Holcomb, Arthur (Editor), *Strengthening the United Nations.* New York: Harper and Brothers, 1957. $4.00. Text edition, $3.00.

Hunter, Archibald M., *Interpreting Paul's Gospel.* Philadelphia: Westminster Press, 1954. $2.50.

Hunter, Archibald M., *Introducing the New Testament.* Second edition. Philadelphia: The Westminster Press, 1958. $3.00.

Johnson, F. Ernest (Editor), *Patterns of Faith in America Today.* New York: Harper and Brothers, 1957. $3.00.

Karefa-Smart, John and Rena, *The Halting Kingdom.* New York: Friendship Press. 1959. Paper, $1.25.

Knox, John, *Chapters in a Life of Paul.* New York, Nashville: Abingdon-Cokesbury Press, 1950. $2.50.

Knox, John, *Jesus: Lord and Christ.* "The Man Christ Jesus," New York: Harper and Brothers, 1958. $4.00.

Lindbergh, Anne Morrow. *The Steep Ascent.* New York: Dell Publishing Company, 1944. 35 cents.

Lloyd, Robert B., *The Private Letters of Luke,* New York: (Channel) Crown, 1957. $3.00.

Loew, Cornelius, *Modern Rivals to Christian Faith.* Philadelphia: Westminster Press, 1956. $1.00.

Luccock, Halford E., *Preaching Values in the Epistles of Paul.* New York: Harper and Brothers, 1959. $3.50.

Miller, Haskell M., *Understanding and Preventing Juvenile Delinquency.* New York: Abingdon Press, 1959. $2.75.

Morrison, S. A., *Middle East Tensions: Political, Social, and Religious.* New York: Harper and Brothers, 1955. $2.75.

Neill, Stephen S., *The Christian's God.* New York: Association Press, 1955. $1.25.

Niles, Daniel Thambyrajah, *The Preacher's Task and the Stone of Stumbling.* New York: Harper and Brothers, 1958. $2.00.

Osborn, Ronald E., *The Spirit of American Christianity.* New York: Harper and Brothers, 1958. $3.75.

Paterson, *The Goodly Fellowship of the Prophets.* New York: Charles Scribner's Sons, 1949. $3.00.

Paton, Alan, *The Land and the People of South Africa.* Philadelphia: J. B. Lippincott Co., 1955. $2.95.

Perry, Edmund. *The Gospel in Dispute* (Christian Faith Series, Reinhold Niebuhr, Consulting Editor). Garden City, New York: Doubleday and Company, Inc., 1958. $3.95.

Pfeiffer, Robert H., *The Books of the Old Testament.* New York: Harper and Brothers, 1957. $5.00.

Richardson, Alan, *An Introduction to the Theology of the New Testament.* New York: Harper and Brothers, 1958. $5.00.

Riesman, David, *The Lonely Crowd.* Garden City, New York: Doubleday and Company, Inc., 1953. 95 cents.

Roberts, D. E., *The Grandeur and Misery of Man.* New York: Oxford University Press, 1955. $3.00.

Rowlingson, Donald T., *Introduction to New Testament Study.* New York: The Macmillan Company, 1956. $3.95.

Scherer, Paul, *Event in Eternity.* New York: Harper and Brothers, 1954. $2.50.

Scott, R. B. Y., *The Relevance of the Prophets.* New York: The Macmillan Company, 1954. $3.00.

Seaver, George, *David Livingstone, His Life and Letters.* New York: Harper and Brothers, 1957. $6.95.

Sinclair, Upton, *The Cup of Fury.* New York: (Channel) Crown, 1956. $3.00.

Sockman, Ralph W., *Man's First Love, the Great Commandment.* Garden City, New York: Doubleday and Company, Inc., 1958. $2.95.

Spike, Robert W., *In But Not of the World,* New York: Association Press, 1959. $2.00.

Steinberg, Samuel, *The United Nations Story.* Oxford Studies Pamphlets. New York: Oxford Book Co., 60 cents.

Turnbull, Agnes Slight. *The Gown of Glory.* Boston: Houghton Mifflin Co., 1952. $1.98. Pocket Book, 35 cents.

U.N. Publication I, 10, *I Saw Technical Assistance Change Lives.* New York: Columbia University Press, 1957. 50 cents.

Van der Post, Laurens, *The Dark Eye of Africa.* New York: William Morrow and Co., Inc., 1955. $3.00.

Vining, Elizabeth Gray, *Friend of Life: The Biography of Rufus M. Jones.* Philadelphia: J. B. Lippincott, 1958. $6.00.

Watts, Harold, *The Modern Reader's Guide to the Bible.* New York: Harper and Brothers, 1959. (New edition with new sections.) $5.00.

Weatherhead, Leslie D., *Prescription for Anxiety.* New York: Abingdon Press, 1956. $2.50.

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STUDENT WORK

DOROTHY NYLAND, *Secretary*

QUALIFICATIONS OF THE LOCAL SECRETARY OF STUDENT WORK

by

MRS. W. N. RIVERS

Chairman, Standing Committee on Student Work

THE following quotation taken from the General Objectives of College and University Religious Work of The Methodist Church gives very forcefully the philosophy of the Student Work of the Woman's Division of Christian Service and the basis for certain qualifications individuals should possess who work in this area:

> College and university students have entered an adult world. While in age range they may be youth, college or university life should be a maturing adult experience. Student Christian work, therefore, is a next step beyond the high-school fellowship and distinct from other forms of older youth work in the sense that it must involve the experience of transformation of the person in the university. Student Christian work is a highly specialized type of service devoted to the Christian witness for Christ among those who are being trained for responsible leadership in a highly specialized environment. Students are not different from other young people when they go to collge, but studies have repeatedly shown that in the college experience they become different, and it is pathetic when they do not. Growth and adjustments deeper and more vast than most people realize are required of the student.

The circumstances as outlined in this quotation make it mandatory that a distinctive type of person is needed to be a Secretary of Student Work.

A reading of articles appearing on the student page of THE METHODIST WOMAN over the past several years reveals several significant facts; namely, (1) that great progress has been made in defining the areas of need in Student Work, (2) that the local, district, conference, and jurisdiction type of structure lends itself to the meeting of these needs, and (3) that the effectiveness of the structure, however, depends to a very large extent upon what happens at the local level. This last observation brings us to the point of this article—what should be the qualifications of the local Secretary of Student Work? This is a question, it is hoped, that the members of the Committee on Nominations ask themselves when they are preparing the slate of officers for an ensuing year or if a Woman's Society of Christian Service is being newly organized.

The current *Handbook,* compiled by the standing Committee on Student Work, for Secretaries of Student Work has listed (page 5) eight questions which suggest qualifications. This list could serve as a splendid guide to the Committee on Nominations. These questions are:

1. Is she spiritually motivated?
2. Will she be interested in student activities on the campus and in the local church?
3. Does she have the ability to understand students?
4. Will she take seriously her responsibility as Secretary of Student Work?
5. Can she interpret the Woman's Society of Christian Service to the students?
6. Can she interpret Student Work to the Woman's Society of Christian Service?
7. Does she have genuine interest in the world mission of the Church?
8. Can she inspire young people to Christian service?

While no list of qualifications in human and spiritual aptitudes can be absolutely definitive, these eight questions certainly suggest basic qualifications.

As has been suggested, the local Secretary of Student Work is the pivotal secretary in the structure. She determines in large measure the success or failure of the work with students. It is she who has the longest list of directives. A perusal of the *Handbook* shows the local secretary directives, the district and conference secretaries have nine each, and the jurisdiction secretary has six.

In the light of these facts, it seems most important also that a local Secretary of Student Work have the ability to work with key people in the local church such as the pastor in preparing for Student Recognition Day and the pastor and members of the Commission on Education in preparing for Methodist Student Day. She must be energetic and industrious, for as one jurisdiction Secretary of Student Work wrote to her conference secretaries, "This is a no stay-at-home job." She will need a sense of humor, for there are times when she must be able to laugh at herself. Finally, with all the burning issues continually affecting church-student relationship, the Secretary of Student Work must be willing to be a student herself by continuing to study to keep abreast of the times and to keep an open and flexible mind.

CHILDREN'S WORK

MONA E. KEWISH, *Secretary*

REPORT ON REGIONAL TRAINING CONFERENCES

REGIONAL Training Conferences for secretaries and directors of children's work were held in Chicago, Berkeley, Atlanta, Nashville, Philadelphia, and Kansas City. These conferences have been held in the past quadrenniums for conference Secretaries of Children's Work. This year for the first time, at the request of the children's workers, conference directors of children's work were invited to participate. The regional meetings were well attended, and most conferences were represented by one or both of the children's workers in the conference.

Workers were given opportunities to raise questions and list their concerns. They then entered into discussion groups to find ways of solving some of their mutual problems in children's work.

Jurisdiction Secretaries of Children's Work made plans and gave extensive leadership to the meetings. Miss Muriel Coltrane and Miss Mona Kewish attended all meetings and gave leadership in many program areas. Secretaries and directors entered actively into the meetings by leading discussions, serving as recorders, chairing committees, teaching songs and games, leading devotions or exhibiting materials and projects.

One of the highlights of the meetings was the presentation by Miss Coltrane of the study books and resource materials for the 1959-60 missionary emphases on "Africa" and "The Church's Mission in Town and Country."

It would be impossible to lift up all the highlights of the meetings in a one-page report; however, here are some of the major emphases as they were discussed in the various meetings:

Cooperative relationships: Entering into the discussions in every meeting was the concern that secretaries and directors work more closely together. There was an expressed need that each should better understand the other's job responsibility in order that they might plan together more effectively for the total program of children's work.

It was suggested that the conference director of children's work be invited to attend the executive committee of the Woman's Society in order that she might better understand the work of the Woman's Society. It was also suggested that the secretary be invited to attend the conference Board of Education meetings in order that she might become better acquainted with the work of the Board of Education.

It was further suggested that wherever possible, secretaries and directors interchange reports, make reports together in conference meetings, share ideas and plans for children's work throughout the conference, district, and local church.

Organization and structure: This discussion included the children's division in the local church, the conference Board of Education, and the Woman's Society of Christian Service. Special emphasis was placed on the need for an active council of children's workers in the local church. It was felt that if the council were active, there would be less opportunity for misunderstanding to develop regarding the place of missionary education in the total program for children, Additional Sessions, Children's Service Fund, and the total program of missionary giving.

Missionary education: Christian education of children cannot be segmented into parts. Missionary education is a part of the whole and must not be set aside. Just as leaders seek to help children to understand God, Jesus, the Bible, the Church, others, and self, through the total curriculum for children, missionary education of children must be interwoven as a part of Christian education.

Leadership education: It was recommended that secretaries and directors work together more closely in making plans for leadership training. Through cooperative planning, institutes, laboratory schools, schools of missions, seminars, and other training opportunities will then become available for more leaders. Increased resources for teachers, wider publicity for meetings, and a sharing of expense will greatly increase interest in leadership training.

Children's missionary giving: The total program of missionary giving, including World Service, the Children's Service Fund, and other sharing, was discussed. Giving to missions was emphasized as a part of the child's total growth in Christian citizenship. It was suggested that emphasis should be placed on the use of the leaflet, *Children's Missionary Giving,* in order to help leaders better understand the total program of children's missionary giving.

A report of these meetings would not be complete without stating that this sharing of ideas for two days brought new insights and a mutual understanding of some of the problems and concerns of both secretaries and directors. From this sharing came the desire that future plans for children's work include more opportunities for cooperative planning on conference, district, and local levels.

WESLEYAN SERVICE GUILD

LILLIAN A. JOHNSON, *Secretary*

GUILD ACTION PROJECT

LAST spring at a monthly meeting of the Wesleyan Service Guild, Normal Heights Methodist Church, San Diego, California, the chairman of the Christian Social Relations Committee suggested that the Guild "take on" an *action* project rather than confine our efforts to money contributions and study programs—although these are vitally important also.

We contacted Mrs. Edna Carlson, sales promotion manager for the UNICEF cards, and obtained ideas and things that we needed to know to put on a sale of the cards.

Then we contacted the president of Walter Scott, one of our department stores, where the chairman of Christian Social Relations is employed, and asked for space for United Nations Week to put on the sale of UNICEF cards. This was graciously granted as was the assistance of the advertising and display departments.

We needed help to "man" the booth—for we are "employed" gals—you know. To whom did we turn?—the Woman's Society of Christian Service of our local church to take turns at the booth during the hours we could not be there. Other Guilds heard of our project and they helped, too. Altogether there were thirty women—two at a time, two shifts daily—selling the cards at our booth.

Even though many people who stopped at the booth did not buy, we distributed literature to them regarding UNICEF and what it does, and we know that we gained many friends for UNICEF for future years.

Although the sale was a success, we had quite a few cards left because we had ordered far too many. So we appealed to other Guilds and organizations to help sell. Everyone was so willing to help—California Western University, the Y.W.C.A, Guilds at Wesley, Trinity, Asbury, Park Boulevard, Mission Hills, and many individuals. Oh, yes, the local A.A.U.N. folks were just grand, too. Out of the 1,000 boxes ordered we returned only 206.

MRS. MYRTLE OWENS,
President

Mrs. Edward Goodell, member of Woman's Society, buys UNICEF cards from Mrs. Genevieve Ellis, chairman of Committee on Christian Social Relations of the Normal Heights Methodist Church, San Diego, California.

- Lost -

Irreplaceable slides on the Philippines. Finder please return to:

Miss M. G. Klepper,
659 Almond Avenue,
Long Beach, California

NEW GUILD IN KUALA LUMPUR, MALAYA

Dear Miss Johnson:

Thank you very much for sending the material to us. It helped greatly in planning our programs.

Miss Haines told us that you have written to ask how we are getting on. There are about twenty of us in the group at the moment. This year we are going to study "The Middle East" and the Muslim religion and its connection with the religions of Malaya. We shall also be studying a book of the New Testament.

Besides the monthly meetings we also meet in smaller groups for religious symbolic movements, drama, and cooking. We shall be visiting the Old Folks' Home and a new Christian Centre in a nearby village. Another of our projects is to supply school books free for a poor and semi-paralyzed school girl of our church. Also we are collecting for the Church Building Fund.

I shall be glad to write again to let you know how we are getting on in the coming months. Everyone in the group joins me in saying again "Thank you" for the material and your kind interest.

Yours sincerely,

CHOOI KUI CHAN, *President*

TEACHER OF THE YEAR GUILD MEMBER

Miss Edna Donley

This year, Miss Edna Donley, a member of the Wesleyan Service Guild of the Alva Methodist Church in Alva, Oklahoma, was chosen by *McCall's* magazine as the Teacher of the Year. She was selected from a list of teachers who were nominated by State Education Departments from all parts of the country. Those who were nominated were observed at their work for several months by representatives who were approved by *McCall's* and the United States Office of Education.

Miss Donley, who has taught mathematics to high-school students at Alva, Oklahoma, for thirty years, describes herself as a teacher who is "a little hard" on her students, but she has the reputation of being the kind of teacher whom everyone later is glad that he had. One of her former pupils is quoted as saying, "I only wish that my two sons had the opportunity to learn from this talented, kind, and lovable woman. I am confident that they would be better able to face the problems of their adult world." (*McCall's* magazine, April, 1959)

She rates high among her fellow citizens in Alva as well as among the students. The Rotary Anns named her "Woman of the Year" in 1950 for her work with youth. The Chamber of Commerce named her as its treasurer, and she has held offices in other civic clubs.

Miss Donley was flown to Washington to meet President Eisenhower and attend a reception in her honor at the National Education Association Headquarters.

FLORIDA CONFERENCE GOALS

Adapted and Presented by
Mrs. C. C. Lovejoy, *Conference Guild Secretary*

Spiritual Life:

1. Maintain at least one prayer group
2. Observe Week of Prayer and Self-Denial
3. Present study of Isaiah
4. Encourage use of *Prayer Calendar*
5. Have worship or devotions at every meeting

Widening Fellowship:

1. Be sure Secretary of Promotion sends reports on time to district secretary
2. Set aside a period for cultivation and recognition of new members
3. Observe Guild Month
4. Urge good attendance at all local and district meetings
5. Send delegate to Annual Guild Weekend, and encourage as many Guild members to go as possible

Discipleship:

1. Accept the price of discipleship by striving to attain this standard of excellence
2. Send cultivation fund to district treasurer

A World Church:

1. Present World Federation of Methodist Women at least once every period
2. Cooperate in World Community Day and World Day of Prayer

Peace:

1. Present study, "Understanding Other Cultures"
2. Observe United Nations Day

Missions:

1. Use *Program Book* and *Worship Booklet* for monthly meetings
2. Send delegates to Mission Study Weekend
3. Have good representation at district seminars
4. Increase Guild's total giving to missions
5. Promote special memberships
6. Promote My World Bank
7. Comply with askings for Supply Work

Leadership: *be a leader—*

L-oyal to God and His Church
E-nthusiastic about the program
A-ble to work with others
D-ependable and capable
E-ager, yet tactful
R-egular in attendance at meetings
S-omewhat talented for the task
H-ealthful and happy
I-nformed and interested
P-rayerful and patient.

Keep a check on this list and bring to the Annual Meeting.

PRESIDENT'S COMMITTEE ON GOVERNMENT CONTRACTS

Religious leaders from all sections of the country were invited by Vice-President Richard Nixon to attend a conference which was planned and initiated by the President's Committee on Government Contracts. The purpose of the conference was to discuss the policies and program of the President's committee and ways in which interested religious leaders might assist the committee in advancing its program of elimination of discrimination in employment in government contracts because of race, religion, color, or national origin.

Guild members who attended this conference were: Miss Alice Adanalian, Washington, D. C.; Miss Helen DeWolfe, New York, New York; Mrs. E. V. Ennis, Norfolk, Virginia; Miss Wilma Gaines, Philadelphia, Pennsylvania; Miss Lillian Johnson, New York, New York; Miss Pauline Miller, Oak Ridge, Tennessee.

GUILD NATIONAL SEMINAR

In spite of the fact that New York gave them first a wet, then a very cold shoulder, the fifty-three women and two husbands from twenty states who attended the Third National United Nations Guild Seminar on Easter weekend seemed to have a wonderful time. Surely, it was partly because of the excellent planning by Mrs. Clifford Bender and Mrs. Adele Lieu of the Department of Christian Social Relations, and partly because of the warm welcome extended by Miss Ruth Foy, chairman of Christian Social Relations of the Guild standing committee, but it was also because of the buoyant spirit of these alert women who are leaders in their churches and communities.

They came to New York by plane, and train, at all hours during the night on Friday and were on hand early Saturday morning for a conducted tour of New York. In the middle of the morning the group stopped at the apartments of Miss Helen De Wolfe, New York Conference Guild Secretary, and Miss Lillian Johnson for fruit juice and snacks. Highlights of the tour were lunch at a Chinese restaurant in New York's Chinatown, a visit to Five Points Mission, and tea at Alma Mathews House with Miss Gladice Bower, director, as hostess.

At dinner attention was focused on the Middle East as the members ate delicious Armenian "Shish Kebab" at the Kismet Restaurant. In the evening the group divided, some attending the African Ballet, while others saw the stage performance of "The Rivalry." These two performances were chosen because of the background they afforded.

Sunday was a free day until evening, when the group gathered in the Deaconess Home and were entertained at a buffet supper prepared and served by the Guild members of New York under the direction of Miss Helen DeWolfe and the staff of the Deaconess Home, Miss Sarah Kee, director. Guild hostesses were: Miss Ethel Weyant, Mrs. Adena Maloney, Miss H. Louise Zimmerman, Miss Dorothy Merrill, Miss Helen Lippe.

Mrs. Bender introduced Dr. Christian Baeta, of the University of Ghana, who is now teaching as an exchange professor at Union Theological Seminary in New York City. He gave a careful analysis of political and economic trends in Africa and their possible effect on world relationships. Especially during the question-and-answer period the members of the seminar were challenged to think deeply about the problems that we face in understanding other people and cultures and being understood by them so that we can all work together for the common good of the world.

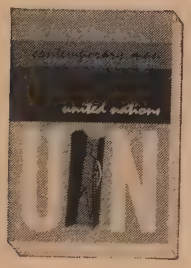
On Monday the day was spent at the United Nations, with a tour of the building, luncheon in the Delegates' Dining Room, and a briefing session with Dr. Edwardo Mondlane, a former Crusade Scholar from Mozambique in Africa, now working with the Trusteeship Section of the United Nations. After the briefing session, members attended various sessions of United Nations committees.

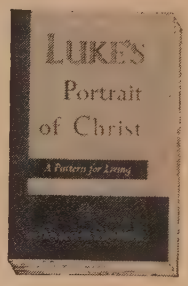
It is certain that those who attended this seminar are now better equipped to interpret the role of the United Nations in the world today in their committees and in their conferences.

Those who attended were: Miss Novella Bredbenner, Des Moines, Iowa; Miss Nancy Foster, Laurel, Mississippi; Mrs. Philip S. Bruner, Flushing, Michigan; Miss Doris Bumgardner, Shadyside, Ohio; Miss Virginia Burner, Jacksonville, Florida; Miss Mabel Champion, Detroit, Michigan; Miss Anna E. Collins, Detroit, Michigan; Miss Marguerite Cook, Dallas. Texas; Mrs. Russell E. Croft, Hopkinsville, Kentucky; Mr. and Mrs. Horace S. Ebert, Pottstown, Pennsylvania; Miss Calista Eidson, Atlanta, Georgia; Miss Kathleen Eidson, Atlanta, Georgia; Mrs. D. W. Fatic, Brooksville, Florida; Miss Ruth Foy, Pittsburgh, Pennsylvania; Miss Mary E. Fraze, Pittsburgh, Pennsylvania; Mrs. James E. Gibson, East Stone Gap, Virginia; Miss Elsie C. Harman, Pittsburgh, Pennsylvania; Miss Martha E. Hariff, Pittsburgh, Pennsylvania; Mrs. Lilla Hartzog, Dothan, Alabama; Miss Jessie Inman, New Bern, North Carolina; Mrs. T. M. Johnson, Shreveport, Louisiana; Miss Mary Katherine Kern, Fairfax, Virginia; Miss Helen May Kinney, Pontiac, Michigan; Mrs. Ben Lester, Jr., Big Stone Gap, Virginia; Mrs. Watkins, New York, New York; Miss Anne E. Lendzen, Detroit, Michigan; Miss Florence Little, Atlanta, Georgia; Mrs. Thomas A. McCartney, Weirton, West Virginia; Mrs. Otto Manecke, Brooksville, Florida; Miss Louise Medcraft, Jacksonville, Florida; Miss Anna Miller, West Aliquippa, Pennsylvania; Miss Pauline Miller, Oak Ridge, Tennessee; Miss Marjorie E. Millet, Waterloo, Iowa; Mrs. Geraldine Montgomery, Washington, D. C.; Miss Georgia Moore, Oak Ridge, Tennessee; Miss June Moore, Flushing, Michigan; Mrs. Franklin D. Mosser, Fairfax, Virginia; Miss Mary Lou Nedrow, Weirton, West Virginia; Mrs. Ruth Owens, Shadyside, Ohio; Mrs. R. J. Pippin, East Stone Gap, Virginia; Mrs. John R. Shaver, Shadyside, Ohio; Miss Elizabeth Shields, Oak Ridge, Tennessee; Miss Marjorie Shonyo, Detroit, Michigan; Miss Mabel Smith, Pontiac, Michigan; Mrs. Raymond Smith, University City, Missouri; Mrs. Frank Stucker, Dallas, Texas; Mrs. Charles Turner, New Bern, North Carolina; Mr. and Mrs. Alfred Vazquez, San Antonio, Texas; Miss Ina M. White, Centralia, Illinois; Mrs. Olive Williams, Denver, Colorado; Mrs. Lloyd Zimmerman, Pittsburgh, Pennsylvania.

LITERATURE and PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*





APPROVED STUDIES
1959-1960

Many of our leaders are returning from summer schools anxious to begin their fall studies in their local Societies. In September a subject uppermost in the news today—the United Nations—is the recommended study. The theme of our Woman's Society of Christian Service study is "The Role of the United Nations in World Affairs." The title of the book, compiled by Dorothy McConnell and Margaret R. Bender, is *Contemporary Man and the United Nations.** Material is gleaned from documents, conversations with delegates at the United Nations, and conferences with members of the United Nations Secretariat. The thesis of the text is that all men today are affected by the existence of the United Nations. 75 cents.

*A Guide on Contemporary Man and the United Nations** by Margaret R. Bender will supply stimulating methods of conducting the study. 35 cents.

All who take this study will feel repaid in a more complete understanding of the role of the United Nations in world affairs.

January is the time suggested for the study of Africa as our world interest. Africa and its problems are certainly in the headlines today. The theme of this study is "Africa," the textbook is *The Way in Africa** by George Wayland Carpenter. The author traces the historical roots of the continent, with particular emphasis on the early influence of missions, and explores the potentialities of "new" Africa with its competing forces for the loyalty of the people. The Christian church is depicted as the one authentic way for the future. $1.50.

*Africa Disturbed,** by Emory and Myrta Ross, is a book of interviews in which Africans tell of their hopes, fears, perplexities, and resentments and reveal the forces that disturb present-day Africa. $1.95.

An *Adult Guide on Africa,** by Edwin F. Tewskbury, offers splendid guidance in the teaching of this course. 50 cents.

*Comes the Dawn,** by Eunice Dodge, is a pamphlet written especially for this study and tells of the Methodist Church in Africa south of the Sahara. 65 cents.

The study recommended for the Lenten season is on Luke. The theme is "The Gospel of Luke." The text is *Luke's Portrait of Christ,** by Charles M. Laymon, who reminds us that the Gospel of Luke contains perhaps the most illuminating and vitally important stories or parables in literature. 75 cents.

To accompany this study are the *Gospel of Luke,** 5 cents; *The Good News,** an illustrated Gospel of Luke, 10 cents; *Guide on Luke's Portrait of Christ,** by Daisy Dozier, 35 cents; and *The Choice,** a playlet by Jane Stewart, showing how Luke's Portrait of Christ, with its emphasis on Christ's reliance on the Scriptures, helps to solve the dilemma of a modern Christian. 25 cents.

Recommended for the study beginning in May is the theme, "The Church's Mission in Town and Country." The text is *People, Land, and Churches,** by Rockwell C. Smith. While economic and sociological stress in town and country problems is handled with a commonsense approach, the mission of the church in the rural community is stressed. $1.50.

*On Good Soil,** by Wilfred Bockelman, gives "case studies of churches" in rural North America, illustrating problems, achievements, and opportunities. $1.50.

The *Adult Guide on the Church's Mission in Town and Country,** by Richard Belcher, points out that this is really an action study, for we have responsibility for working out problems considered. 50 cents.

It is hoped that at any time the minister and local Commission on Missions wish to plan for the church-wide study, the Woman's Society will cooperate to the extent of adjusting other studies. The theme of this study is "Medical Missions Around the World." The text, by Dorothy and Harold Brewster, is *The Church and Medical Missions.** 75 cents.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

Film on Interfaith Marriage

by
EDWARD D. STAPLES

***One Love—Conflicting Faths* is a new film produced by TRAFCO for the Department of the Christian Family of the Board of Education.**

CONSCIOUSLY, or unconsciously, women in their roles as mothers, teachers, and friends prepare youth for marriage. Their attitudes about sex, religion, respect for persons, and acceptance of responsibilities are influential in molding the younger generation and determining the kind of life partners they eventually become. However, the all-time high divorce rate would indicate that there is failure in doing an adequate job of preparing young people for marriage. One of the chief reasons for marital difficulties is friction in the home caused by opposing religious views. Somewhere along the line in the training of boys and girls, not enough emphasis has been placed on the vital importance of a shared religion in creating and maintaining a happy Christian home.

The Methodist Church, in facing its responsibility for guiding youth toward successful marriage, has produced a new film called *One Love—Conflicting Faiths.* Its specific impact is on religion as a major factor in choosing a mate. This is in contrast to the Hollywood theory so frequently portrayed in movies and magazines that romantic love is the only requisite for a happy married life. The film shows the shattering effect conflicting faiths can have on the love between two young people after they marry. Professional actors and skilled technicians have been used by the Department of the Christian Family of the Board of Education and the Television, Radio and Film Commission of The Methodist Church to make this portrayal realistic.

"*One Love—Conflicting Faiths* will jolt two groups," comments Dr. William Genné, executive director of the Department of Family Life of the National Council of the Churches of Christ, "those who believe romantic love dissolves all differences and those who believe tolerance makes living together easy."

Marilyn Harper and Herbert Clark, the young lovers in this picture, belong to the first group. They are gay, and very much in love. Marilyn is a Protestant and Herb a Catholic. They both know of marriages that haven't been successful even when the couples professed the same faith. In their case, the love between them is so "special" they feel a difference in religion couldn't possibly cause trouble between them. They both believe in God. On impulse they elope and are married by a justice of the peace.

Sobering facts dim the glow of romance when they face their somewhat symapthetic but apprehensive parents. At the insistence of Mr. and Mrs. Clark they have to be separated two days until the priest can marry them. Otherwise, they are not really married. Mr. and Mrs. Harper regret that Marilyn ran away and wasn't married by her own minister with the solemnity and dignity that should accompany such a ceremony. They are confident that Marilyn does not realize how the commitments she must sign can affect her life in the future.

Still hopeful that love will work out the differences, Marilyn and Herb establish their home. But they soon discover that love doesn't convince Herb that planned parenthood is acceptable, as it is in Marilyn's eyes; love doesn't make it right for him to go with some Protestant friends to a lecture which the priest has banned; love doesn't always make Marilyn patient with the rule of not eating meat on Friday, or tolerant of the madonna statue. Hurts, frustrations, personality conflicts, all due to their differing religious backgrounds, become more acute.

"You are what you believe. Religion isn't a way of looking at certain things—it's a certain way of looking at all things. And this is what makes you—you!" comments a sympathetic friend in the picture.

No solution is offered. The purpose of this production is to help young people evaluate the risks involved in an interfaith marriage.

***One Love—Conflicting Faiths*, 16mm., 27 minutes. Rental, black and white, $5.00; color, $8.00, from The Methodist Publishing House. Libraries may purchase from TRAFCO, 1523 McGavock St., Nashville 3, Tenn. Black and white, $125.00; color, $195.00.**

Marilyn discusses conflict with a friend. Scene from *One Love—Conflicting Faiths.*

In Memoriam

Miss Alice G. Waters, retired missionary to China, died April 29, 1959, in her ninety-first year. She was born August 26, 1868, at Concord, Kentucky, but at the age of five moved with her family to Murray, Kentucky, where she was living at the time of her death.

Before going to China in 1892, she was a teacher for a number of years. Her special missionary preparation was received at the Chicago Training School. For forty-three years, this gentle Christian woman gave herself devotedly to the people of China, serving in the cities of Nanziang and Shanghai in educational and evangelical work. She became a close friend to Madame Soong and other members of Madame Chiang Kai-shek's family.

In 1923 the following article appeared in the newspapers: "An American missionary, Miss Alice Waters, a member of the Methodist Episcopal Mission, was brought in today in a wheelbarrow from the town of Nanziang in a serious condition, due to nervous strain and fatigue. She refused to leave her work until the town got in direct line of the fire and the soldiers started pulling down buildings."

Upon her return to America for the last time in 1935 she settled in her home town, and devoted the remainder of her life to building up interest in missions. She will be remembered as a woman of strength and maturity of character, and of possessing a rare sense of humor that kept her enjoying life until the end.

Miss Sallie Ellis, a retired deaconess, passed away in Clarksville, Tennessee, April 21, 1959, where she had resided since her retirement in 1949. Miss Ellis was consecrated as a deaconess in 1928 under the former Woman's Missionary Council of the Methodist Episcopal Church, South. She spent her entire deaconess career at Moore Community House, Biloxi, Mississippi. Miss Ellis was born in Clarksville, September 18, 1896.

Miss Lula I. Clifton was born in Cherokee, Iowa, October 29, 1870. She received her education at Morningside College, Sioux City, where she was graduated in 1893, and at Chicago Training School, between 1893-1895. Her first deaconess appointment was parish worker at St. Paul's Church, Fall River, Massachusetts.

In 1898, Miss Clifton joined the staff of the Methodist Hospital in Omaha, Nebraska, where, as field worker, she raised funds for the hospital. In 1904, she went to the First Methodist Church, Phoenix, Arizona, where she served as parish deaconess until 1925, when she was forced to retire because of health reasons. Miss Clifton passed away April 30, 1959, in Phoenix.

Miss Lillian Spicker, a deaconess-nurse, was born in Yellow Creek, Illinois, on July 7, 1878. Before entering the Bethesda Hospital School of Nursing, Cincinnati, Ohio, for nurse training, she worked as a department store clerk and as a public-school teacher.

Miss Spicker also did parish work, Travelers' Aid work, and nursing in St. Paul, Minnesota, from 1907-1918, when she joined the staff of Bethesda Hospital, Cincinnati.

In 1930, Miss Spicker was appointed as superintendent of the Bethesda Deaconess Motherhouse in Cincinnati. She retired from this appointment in 1950. Death came in Cincinnati on May 2, 1959.

Miss Nancy E. Dorey, a resident at Bancroft-Taylor Rest Home, Ocean Grove, New Jersey, passed away May 3, 1959, at Ocean Grove. She was born in Clearfield, Pennsylvania, January 22, 1874, and was graduated from the Lucy Webb Hayes Deaconess Training School, Washington, D. C., in 1901.

Miss Dorey served as parish deaconess in Bridgeport and Coshocton, Ohio, and in Newark, New Jersey, until 1929, when she became superintendent of the Deaconess Home in Baltimore, Maryland. She retired in 1939, after thirty-four years of active service.

Mrs. Lorena Finley, a resident of Robincroft Rest Home, Pasadena, California, passed away on May 12, 1959.

Mrs. Finley began her deaconess career in the Brooklyn Deaconess Home, where she served as a parish deaconess. She also served on the staff of Bancroft-Taylor Rest Home, Ocean Grove, New Jersey, for a short time, and as a deaconess-precentress in Dover, Delaware. Her appointment as superintendent of the Margaret Evans Deaconess Home, Denver, Colorado, covered the period of years from 1918-1938, the time of her retirement.

The deaconesses who lived at the Margaret Evans Deaconess Home and served throughout the city of Denver still pay tribute to Mrs. Finley for her loving and helpful guidance.

Mrs. Finley was born March 19, 1872, on a farm near Summerfield, Ohio. She was graduated from the former Lucy Webb Hayes National Training School for Deaconesses and Missionaries, Washington, D. C., in 1909.

Mrs. Nell Proffitt Moore, who with her husband, the Rev. Walter H. Moore, was a Methodist missionary to Brazil for thirty-seven years, died May 8 of arterial sclerosis at her home in Washington, D. C. She was seventy-two.

Born in Elberton, Georgia, Mrs. Moore taught in the public schools there before preparing for church service at Scarritt College in Kansas City, Missouri. She was graduated as a deaconess in 1917.

She was head resident deaconess at Wesley House in Atlanta, Georgia, before her marriage to Mr. Moore in 1919. The couple left immediately for Brazil, where they served until their retirement in 1956.

Miss Martha Nicolaisen, retired missionary to China, born May 24, 1864, in Flensburg, Germany, Schleswig Holstein, was ninety-five years old when she died in Bethesda Home, Cincinnati, Ohio, May 29, 1959.

Miss Nicolaisen entered the Deaconess Home in Hamburg, Germany, in 1885 to receive training at the Mother House of the Bethany Society. Licensed as a deaconess in 1889, she was stationed at Hamburg, but her stay there was brief, for in 1890 she was called to the United States by the serious illness of her father who lived in Cleveland, Ohio. In 1891 she entered the Elizabeth Gamble Deaconess Home in Cincinnati. Later she served as superintendent of the Home for Aged in New Orleans, Louisiana. One year before she went to China in 1899, she served as matron in the Cincinnati Deaconess Home. In 1900 she arrived at Sieng Iu, and began work at the Isabel Hart Girls' School. The next year, the work was expanded to include the Freida Knoeckel Woman's Training School.

Miss Nicolaisen returned to America in 1903 because of ill health, but sailed again to China the very next year. A milestone in her life came in 1909 when she helped to inaugurate coeducation in Sieng Iu district.

She sailed to China for the last time in January, 1912. At her retirement in 1927 she had served with such faithfulness and efficiency that the compound where she lived was known as the "spotless town." For almost thirty years she was an esteemed member of the family circle at Bethesda Home for the Aged.

Miss Katharine Johnson died in Jackson, Mississippi, on May 21, following a long illness.

Born in Missouri, daughter of a Methodist parsonage, Miss Johnson was educated at Central College, the University of Chicago, and Columbia University. She went to Japan in 1922, where she taught English and was dean of women in Hiroshima College for Women. In 1941 she returned to the United States, and took a similar post at Wesleyan College for Women in Georgia. From 1954 until she resigned in January, 1959, Miss Johnson was executive secretary for the Interboard Committee for Japan, with offices at 156 Fifth Avenue, New York.

Just at press time we learned of the death of *Mrs. Maud M. Turpin*, a well-known pioneer in Methodist press relations. She died at the home of her daughter in Knoxville, Tennessee. During her years of service, Mrs. Turpin was manager of the Secular Press Bureau of the Methodist Episcopal Church, South, from 1922-1940, and manager of the Nashville office for Methodist Information from 1940-1946. A gifted writer, she helped to edit the *Bulletin* for the First and also the Second Assembly of the Woman's Society.

RECENT ARRIVALS FROM:

INDIA—Misses Grace M. Bates, 718 East Linden Avenue, Chariton, Iowa (regular); Jean L. Cale, R.N., 602 Gallatin Bank, Uniontown, Pennsylvania (regular); Grace L. Honnell, 640 Everett Avenue, Kansas City, Kansas (regular); Margaret Johnston (term completed), 925 Sheridan Avenue, Ypsilanti, Michigan.

JAPAN—Miss Eleanor Warne (regular), 9035 42nd Avenue N.E., Seattle, Washington.

PHILIPPINES—Misses Emma Rogers, 510 Alabama Street, New Albany, Mississippi (special term); Leila Dingle (regular), care of Eva C. Dingle, 1325 E. 63rd, Seattle 15, Washington; Mrs. Sallie Masten (term completed), care of Mrs. Carl Hendrix, Ronda, North Carolina.

SOUTHEAST ASIA: *Sarawak*—Miss Martha McCutchen (regular), care of Mrs. W. R. Penning, 709 North Woodlawn, Griffith, Indiana.

RECENT DEPARTURES FOR:

AFRICA: *Central Congo* — Misses Gwendolyn Sue Dunham, R.N. (regular; to Brussels for language study); Kathryn Eye, R.N. (regular).

SOUTHEAST ASIA: *Sarawak* — Miss Alma Eriksen (regular).

Malaya—Misses Louise and Mathilde Killingsworth, Laura Schleman (regulars).

INDIA—Misses Barbara Beecher (regular); Mildred Shepherd (regular).

METHODISTS IN MILITARY SERVICE

The following statements were presented at the semiannual meeting of the Council of Secretaries of The Methodist Church by Methodist chaplains: Dr. John R. McLaughlin, general secretary of the Commission on Chaplains; Chaplain (Commander) Francis L. Garrett, of the staff of the Chief of Navy Chaplains, and Chaplain (Lt. Col.) Roy M. Terry, of the staff of the Chief of Air Force Chaplains.

—There are 350,067 Methodists in military service. Add their dependents who live on or near military bases and the figure is nearly 700,000.

—451 Methodist chaplains are in service.

—About 280 Methodists a day enter the service.

—Some 334 Methodists a day return to civilian life.

The local church, the chaplains said, should have a definite program designed:

—to provide preinduction counseling, and encouragement to be a lay witness.

—to "keep in touch" with service men and women by regular letters, the church bulletin, etc.

—to work with the chaplains and seek out the Methodists among the military personnel of nearby bases.

—to welcome back members returning from military service, as well as newcomers to the community, and help them re-establish their church life.

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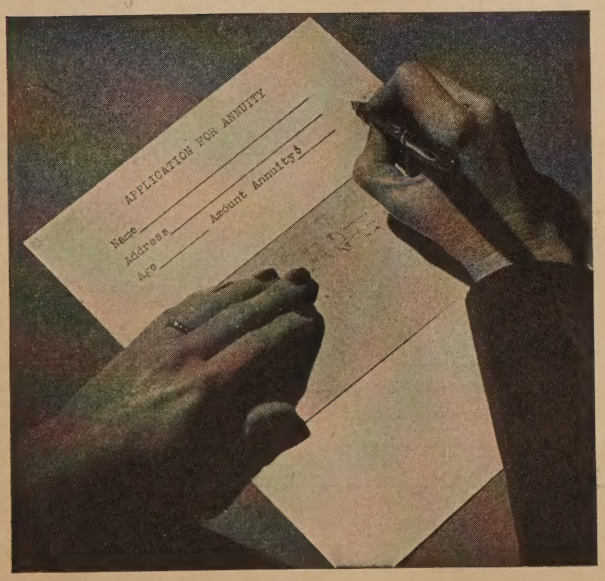

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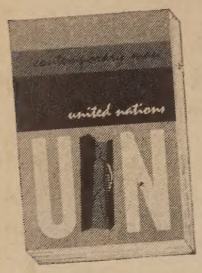
APPROVED STUDY

Fall, 1959

Theme: The Role of the United Nations in World Affairs



Contemporary Man and the United Nations. Compiled by Dorothy McConnell and Margaret R. Bender. 75 cents.

A Guide on Contemporary Man and the United Nations. By Margaret R. Bender. 35 cents.

Supplementary Material:

A Christian's Primer of the United Nations. 35 cents; 3 for $1.00.

A Christian's Primer of Human Rights. 35 cents; 3 for $1.00.

A Christian's Primer of Technical Assistance and Land Reform. 35 cents; 3 for $1.00.

A Christian's Primer of the United Nations and Africa. 35 cents; 3 for $1.00.

U.N. Poster: Organization of the United Nations. A completely revised poster; in three colors. 35 cents.

Making the United Nations a Part of Family Life. Free.

Your United Nations Worked for Peace, 1958-59. Free.

Your United Nations and You. 5 cents; 6 for 25 cents.

Turnover Chart of the United Nations. Turnover chart of sixteen posters on the United Nations. Printed in two colors. Includes leaflet on how to use the charts. $1.25.

Christian Responsibility Toward Economic Development in Areas of Rapid Social Change. By Wolfgang F. Stolper. 20 cents.

Theological and Moral Considerations in International Affairs. By John Bennett. 20 cents.

Can the Cold War Be Ended? By D. F. Fleming. 20 cents.

Responsibilities in the International Community for Development in New Member States. By David Owen. 20 cents.

Missions, Service, and International Relations. By Alford Carleton. 20 cents.

International Institutions and Peaceful Change. By Richard M. Fagley. 20 cents.

Economic Development and the Christian Point of View. By Willard L. Thorp. 20 cents.

Mankind's Children—The Story of UNICEF. By Robert L. Heilbroner. 25 cents.

Christian Responsibility on a Changing Planet. 35 cents.

PROGRAM MATERIALS

September 1959 through August 1960

"There's a Light Upon the Mountains"

For Woman's Societies and Wesleyan Service Guilds

Program Book and Worship Booklet. Packet. $1.00

Program Book. 75 cents; 3 for $2.00.

Worship Booklet. 35 cents; 10 for $2.00.

My Date Book. Program calendar. 5 cents.

Spanish Program Book. Program material and Wor ship Booklet in one volume. 75 cents.

FOR YOUTH

From Trails to Highways. Twelve programs and wo ship services for a World Friendship Group of Gir in the Methodist Youth Fellowship. 75 cents.

WEEK OF PRAYER AND SELF-DENIAL

October 25-31, 1959

Poster. A most attractive poster in bright red colo Blank space on poster to write time and place of th Quiet Day and Program Meeting. To be used for di play in announcing the Week of Prayer and Self-Denia Size, 18¾ by 12½ inches. 10 cents.

Offering Envelope. Free.

Leader's Handbook. Contains directions for plannir and conducting the Program Meeting and the Qui Day. It lists all the materials and contains the talk describing the projects to which the Week of Pray gifts are to be directed. 15 cents.

Worship Service for Program Meeting. "O Sen Us Forth . . . To Make All Lands Thine Own." Th worship service is to be used at the Program Meetin of the Week of Prayer and Self-Denial observanc Copies should be ordered for each person attending th service. 5 cents; 10 for 35 cents.

Prayer Card. This prayer card should be used dail during the Week of Prayer and Self-Denial by all mem bers of all Woman's Societies of Christian Service, a members of Wesleyan Service Guilds, shut-ins, and a Methodist women. The prayer card contains a bri summary statement of each of the projects to whic gifts will go with a short prayer for the work an workers. 3 cents; 50 for $1.25.

The Quiet Day—"The Secret of His Presence." This service is to be used by Woman's Societies an Guilds during the Week of Prayer and Self-Denial. I may be used any time throughout the year. 15 cents 10 for $1.25.

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